AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. III.—(XIII.)—DEC., 1895.—NO. 6.

PASTORAL CARE OF CHILDREN WHO ARE TO MAKE THEIR FIRST COMMUNION.

THE student of Pastoral Theology has few things to learn which are of more importance to the welfare of souls, and the growth and prosperous condition of the Church, than the practice which is to be observed in preparing children for their first Communion. That practice is, rightly considered, the hinge and pivot upon which the entire pastoral work turns. It acts forward and backward, and affects the movement of every other portion of the parochial care.

We shall recognize the truth of this fact as soon as we consider what the right preparation of the children for their First Communion entails. A systematic survey of the subject leads us to inquire:

I. Into the *character and position* of the child who is to be admitted to holy Communion for the first time, that is to say,

a. The proper age and bodily constitution;

b. The mental equipment;

c. The religious opportunities which, according to their nature, facilitate or retard the child's progress, supposing that the conditions of age, sound body and mind are favorable.

When the bodily and mental capacity and proper disposition are assured, we have to inquire into,

II. The *method* by which the child is to be led up to the act

of receiving the First Communion. This involves a consideration of the

a. Time,

b. Place, and

c. Circumstances connected with the more immediate preparation.

III. Finally, there remains *the act itself*, with its enduring remembrances and abiding devotion to the Friend whom the child is henceforth to guard through life as the unfailing source of strength and consolation until death.

I.

THE PROPER AGE FOR RECEIVING FIRST COMMUNION.

According to a law of Innocent III., all the faithful are to communicate as soon as they have come to the age of discretion. The sacred canons do not define and theologians do not agree as to the precise age when children may be said to have reached this period. Hence Benedict XIV. wisely allows that children may be admitted to First Communion at any suitable time between the ages of ten and fourteen.

A somewhat recent decree of the S. Congregation of the Council (21st July, 1888) reaffirms these pontifical statements, and leaves it to the Bishop of the diocese to determine the age before which children should not be admitted to First Communion. Some Ordinaries prescribe a uniform age, and it is easy to understand such limitations from the peculiar conditions of place and persons.

But in most cases the pastors and teachers are the best judges of the child's capacity for receiving First Communion, and hence, unless local and special reasons require it otherwise, it is but reasonable to leave the matter to their discretion. In this regard it may be necessary to remember that our people in the United States are of many races. The children of German or Scandinavian stock develop, intellectually and morally, slower than the children of the Celtic and Italic races. Again, there are children who go to the public or to non-Catholic private schools, whose mental con-

stitution, owing to their training, differs from that of children who receive daily religious instruction in the parish school. Others are sent to work before they have reached maturity in order that they may help to earn a scanty living for their families. All these considerations will affect the choice, as to age, which a pastor makes of the young candidates for admission to the Holy Table.

MENTAL EQUIPMENT.

But the age of the child is of less importance than the development of its intelligence and the possession of those sentiments by which it becomes conscious of the sublime act for which it is to be prepared.

When a devoted pastor goes out among his flock to gather together the little ones for the great reception day when they are to be presented to their King, and to invite Him in turn to the little homes of their hearts, he may well take thought. His first step will be to the school room. Whatever the difficulties, the sacrifices, the care and anxiety which he may have regarding the keeping up of his school, it is the field of all others in his pastureland in which lies the hope of his flock. From it come the joy and the consolation which soothe his heart in many a dark and discouraging hour. The education of our children in the Catholic faith is the source of all our missionary success, and without it all progress is but temporary, or, perhaps, illusory. Even if a pastor had to fill out the vacant hours between prayer and his priestly ministrations with work at the humblest trade, only that he might thereby gain the means to support a school, and to cheer the helpful hearts and hands of those devoted religious teachers who give their lives to the task of assisting and seconding him in his work, it would be a lighter work than to cope with the troubles that in time must arise from the want of a school, and the remorse of many lost souls whom he could have reached and saved by means of daily Christian instruction. The history of Christian civilization is a history of priests who built schools, and the failures within the fold of the Church, its heresies, its defections, its lukewarm-

ness, is the history of neglected Christian schools. The early Benedictine monks found it an impossible task to make known the fair message of the Gospel to our Pagan ancestors, whose rude manners and hardy nature yielded but slowly to the gentle pressure of Christian reasoning and Christian example; but the monks and nuns, pledged to the imitation of their divine Master, had learnt in the school of Christ to become like children in innocence and loving simplicity, and thus they found a way to soften the hearts of the barbarian mothers who listened and became docile to the gentle tones in which the stranger parleyed with their little ones. There is little doubt that a priest who has managed to bring a child patiently through the Catholic school, so as to secure for it the making of a worthy First Communion, has solved the secret of that child's predestination.

When the priest has found the children who give promise of a good First Communion, he must make them his special care. Such care should manifest itself for a considerable time, perhaps a year, before the reception of First Communion takes place. This does not imply that the catechetical and other immediate instructions should be anticipated that length of time. On the contrary, there are reasons why the actual training for First Communion should not extend over too long a period. Children, when they have once mastered the required knowledge, grow restless under repetition; familiarity with the thought of a far off grace begets a weakening of that anxiety and fervor which are essential to the requisite devotion for its worthy reception. But before the children are taken in hand for actual training they must be put into the proper temper for the ordeal. They are to become conscious, quietly and gradually, that their pastor's eye is upon them. They are to be impressed with the fact that they are to do a great thing in the future, and that everybody is interested in finding whether they will be fit and ready when the time of the opening of the First Communion class comes. And one way to give them this impression that they are a special choice of the flock for the time being, is the pastor's intercourse with them individually.

His action in this respect may cover the following points: (1.) He should frequently, and in presence, of the children ask the teachers whether the former are faithful in their daily tasks inschool, whether they know their Catechism and Bible History. (2.) He should bring them together occasionally to speak to them of the virtues necessary for admission to the Communion class, making them feel that it is an affair of honor in which those hold the first title who are most obedient, most diligent, and most observant of good conduct and of respect in the House of God. It is not difficult for most pastors to gather their little flock around them; taking them out for a summer walk into wood and field, and to show them a special consideration in one of the many ways which the ingenuity of charity suggests. Few means are more effective than this sort of familiar intercourse, to prepare and open the ground for those dispositions which are so essential for the reception of the divine Guest.

(3.) The children should also have some opportunity of making their first confession at least a few months before they go to their First Communion. It helps them to realize sin and the necessity of thoroughly cleansing their souls for the great act. One abiding effect of the penitential ablution is this: it teaches the child to avoid certain faults to which by inheritance it is prone. The correction of certain evil dispositions, such as anger, stubbornness, disobedience, lying, impurity, is still possible at an age when the character is not yet fully formed. The will of the child may be directed and urged in shaping the still impressionable mould of the heart with its likings and tastes; the kindling flame of affection may be fanned into a warm enthusiasm which pursues with ardor the ideal placed before the young mind. Just as every wilful sin committed at this age blunts the edge of that sensitive instrument by which the child is to work out the perfect image and likeness of its Maker; so every act of the pastor or teacher which prevents the conscious commission of sin in the child is saving it a world of regrets and of struggles against its own faulty disposition in future years when such faults have grown into a habit. Hence the pastor will

do wisely to wash his little lambs in the laver of the Precious Blood long before they have to make their First Communion.

By this preparatory activity the priest will be enabled to choose from among his children those whom he may safely lead to the divine banquet to become there more intimately acquainted with and united to their Good Shepherd, Christ.

II.

THE CALL AND THE LEADING.

There are seasons when the clergy and teachers are more than usually occupied with parish work that concerns the general flock. There are times, too, when the little ones are especially preoccupied, either with school tasks or by those manifold local interests or public celebrations which are seasons of distraction. Such times are unfavorable for the serious work of disposing the young hearts and minds for the reception of First Communion.

The season of immediate preparation for this great act should be one in which the clergy and teachers are comparatively free to devote themselves to this important work; when the parents are able to second the efforts of the pastor, and when it is possible for the children themselves to attend wholly and exclusively to the directions necessary to prepare them well for the great reception day.

Furthermore, it is important to time the preparation in such a way that it ends on some great feast or in some sacred season which adds to the solemnity of the occasion, and tends to impress it more deeply on the minds of the children. This will also have its effect on the grown people, who at such times can participate in the great event and are more likely, therefore, to interest themselves in it.

Of course it is not possible in all circumstances and places to observe a strict rule in this respect, but, there are some practical suggestions which may be made under this head:

(*a.*) Have the children's First Communion day some time in the month of May. It is the month of our Blessed Lady. It is a fair season in which everything tends to elevate the

mind and inspire the heart with joy and gratitude. It is a time, too, when the young men and women of the parish can be more easily gained to help in the work of leading their little brethren. The sodalists have opportunities of making their hymns, their apostleship, their love for the beauty of the altar, contribute to the festive spirit, and of adding the force of example to the precepts of the teacher, by showing the children how to practice devotion to our Blessed Lady.

(*b.*) But the parents, too, are to be drawn into active co-operation. A wise pastor will find it possible to arrange that this preparation for First Communion follows close upon a mission, or a retreat for Christian Mothers. On these occasions directions for the conduct of parents in regard to the first communicants in their respective families may easily be systematized. There are other ways of reaching the same end, such as special conferences, or the propaganda of printed leaflets and parish papers, as well as the turn given to the sermons and instructions at Sunday Mass and Vespers during the season of the First Communion classes.

(*c.*) It may be that the children called to make their immediate preparation for First Communion have parents who neglect to attend church and who cannot therefore be reached by the instructions given. This presents a double difficulty because the neglect of the parents creates a struggle in the heart of the child. We cannot, of course, encourage or allow the child to criticise its parents. Yet to love one's parents and not to imitate their example, or to censure them and not to violate the filial duty of reverence, is a hard task. There is, perhaps, but one way of remedying the evil, and that is to awaken in the child's heart a preponderating desire for missionary work. I can but express my meaning by a practical example which I learnt from a zealous pastor, and the extraordinary effects of whose practice I have observed for more than fifteen years. This priest, when he makes his annual choice of those among his little flock who are to approach the Holy Table the following year, brings it to their minds that they must go to our Lord *accompanied by their parents.* The children are familiarized with this

idea in the school by stories of the Holy Family and examples of the Saints. It is put before them as a duty, a deviation from which cannot with any propriety be thought of. In order to influence at the same time the parents, they are made to understand that this reunion of the family before the Lord's Table, is to be a sort of public profession on the part of the child declaring thereby that it will be ever dutiful to its parents, that it will seek to honor them by his or her Christian conduct, that it will love and obey them unto death, in order to merit blessings on earth and life eternal. There are few parents who can resist such an appeal to their own honor and affection, all the more when it is seconded by the prayers of their little ones who will begin to realize that their going to First Communion without the company of father and mother is placing them in the light of spiritual orphans, whose parents abandon them at the season of their greatest honor and glory. In the parish I refer to there were in the earlier days of its history members who had not approached the Sacraments for years, but who were thus induced to reflect and to change their lives. In one case the father, who had at first refused to listen to the compact, yielded with a burst of tears when his little son knelt down before him and besought him, with childish earnestness, to take him to the church, because he would not be permitted to receive our Lord except in the company of his father, whom he promised to love and obey in all good all the days of his life.

When in this way all the elements which exercise an influence upon the child's daily life during the months preceding the First Communion day have been harmonized, then begins the actual drilling.

By what particular method the lessons of religion and the teaching concerning the Sacraments are to be inculcated must depend on the teacher. It is an important matter, but it belongs to the domain of special pedagogics and I cannot dwell upon it here, except to emphasize the necessity of the child being obliged to memorize perfectly all the essential parts of the catechism and the usual prayers. The last part

is not unimportant, for, although no words are needed to address God, yet a set form of prayers fixed in the memory are the only means, in ordinary circumstances, which make it possible to worship God without the mechanical aid of a prayer-book, however much such a help may seem advisable at times when the mind is distracted.

When the memory has been stored with the proper knowledge, we must look to the practical application of that knowledge, so as to generate a habit of prayer which will make piety natural and easy. But this training to the habit of prayer in the child must be gradual, very gradual, so as not to create a distaste and hence a prejudice against it from the very start. A pastor takes the children into the church to make a short visit to the Blessed Sacrament. He goes at their head like the general of an army. They have been taught to make the sign of the cross carefully, reverently, as they enter; they move slowly and genuflect devoutly. Then he, the leader, addresses our Lord briefly, with words that the children can catch and understand. Before he turns to lead out his young flock, he says: "Good-bye, dear Lord—we shall soon come again to get Thy blessing, for we wish to love and honor Thee with our whole hearts." Such language the children understand and their thought is stimulated as well as their affection, when with each visit thus made the priest unites some special end or wish which is interpreted beforehand to the little ones. To-day "we salute our Lord simply;" at another time "we beg pardon for our sins and faults;" again we go to ask Him "for those who neglect Him," or for "father and mother," or for the blessing of "preparing well to receive Him in First Communion;" and so a thousand objects can be called forth to elicit the attention and thoughtful interest of these young minds upon the primary object of our Lord's dwelling in His Tabernacle. Since the main aim is to make the children appreciate these acts so that they return to them spontaneously, it is well to couple the visits to the Blessed Sacrament with some innocent pleasure. Any occurrence which gives special delight to the children should at once be made

the object of a visit of the First Communion Bands to tell our Lord: "Thank you, dear Lord." Thus they learn to refer all things blessed and joyful to the source of their true and future happiness.

As none should be so much interested in the magnificence of the First Communion celebration as the Communicants themselves, it will be both possible and advisable to interest them in advance in some scheme for the embellishment of the House of God and the altar on the great day. Many little hands may be set busy for all the odd moments of the season preceding the First Communion. Instead of buying flowers, garlands, bows and a thousand other ornaments, the children might be taught and helped to make these things. It will interest them forever after in the beauty of God's House and in the preparation of the young first communicants who may follow them in future years. If the boys can make designs, garlands and the like, the girls can, under superior direction, help in the making of altar cloths, cassocks and surplices for the sanctuary boys, ties, or their own dresses for the occasion.

When the children are thus engaged in the thought about this great reception to come, they may be safely made the object of some honorable distinction in the parish. It will rouse their self-respect and will instinctively cause the older portion of the flock to exercise a sort of reverent protectorate over them. Many will pray for them, but they may also help them, at times when they are out of the sight of their pastor or teachers or parents, to act with a spirit becoming their prospective honor. The consciousness that everybody in the parish knows to what great office the boy or girl is destined, makes a safeguard against many a wrong.

Thus at the Forty Hours' Devotion these children should be made a special and altogether separate "Guard of Honor" of the Blessed Sacrament. The boys might be allowed to wear the cassock or badge during the watch before the Tabernacle; the girls to have some equally suitable distinction. Similar prominence may be given them during other devotions and public celebrations, all of which is likely to

have a good effect upon their sense of honor and future stability.

THE DAY CLOSE AT HAND.

As the last week approaches, the necessity increases of concentrating the attention of the children upon the great act which they are to perform. In many parishes the custom exists of having the children go into a retreat for one or more days preceding the First Communion. During this time they observe silence, they pray in common, receive exhortations in the church and make their confession. They should also bedrilled in the ceremonies to be observed. It is a beautiful and touching sight when the celebration in the church goeson without distraction and confusion.

If the children go home in the evenings it will not suffice to instruct them to observe silence and the other means of recollection and edification. The parents also and other members of the household should be warned not to give the young neophytes any unnecessary occasion for distraction or possible sin.

The trouble of having to hear the confessions of the children should not make us dispense with the duty of giving the parents, or any of the parishioners who desire it, an opportunity of going to the Sacraments on that day. Indeed, all should be urged to offer their Communions for the children. Let our people put aside all objections of inconvenience this once, and they will remember the day and its meaning for the rest of their lives.

When the soul is cleansed, the parents should lead the child to the church with all the outward state and splendor at their command. The ceremonial of the Church, the gorgeous robes of the priest, the silver and gold of the tabernacle, all these things are so many indications of what is proper in regard to the manner in which we should approach the Bl. Sacrament. Both child and parents should be dressed in their best and purest attire. Everything about the body should remind us of the treasure that is to be encased therein.

As the children and their parents in their outward dress

show forth the joy and solemn state of the occasion, so should the church and the altar, the music of the choir, and the ministers in and about the sanctuary reflect the splendor and joy of the day. All this will have its lasting effect upon the young communicants, upon the people of the parish, nay, upon the priest himself.

In the journal of the venerable pastor at whose hands Prince Demetrius Gallitzin, the honored pioneer missionary of Western Pennsylvania, together with his young sister, received the First Communion, we read the following instructive account of the action: "The children were excellently prepared for their First Communion, and they came to the parish church between six and seven o'clock. I said the mass; and after receiving the precious Body and Blood of our Lord, I opened the tabernacle, praying silently that the great grace awaiting them might be abundantly obtained. When I turned around to say the '*Miseratur vestri*' I saw before me the affectionate mother with her two children at her side, dressed in white. The sight touched my inmost heart, and I felt great difficulty in keeping my composure as my eyes fell momentarily upon the lovely group. I felt as if enchanted by this noble love of the princely mother and her children, with whom divine Love was about to unite itself by descending bodily into their hearts. With trembling hand I gave them all three the Holy Communion. At the end of the Mass they repaired to separate places, as previously arranged, to make a half hour's thanksgiving, each alone, in undisturbed intercourse with their divine Master. At the end of this time I led the children out to meet their mother, who had preceded them to a tent on the lawn, decorated for this purpose. She embraced both, as they entered, in a most affectionate manner; at the same moment two clarions began to discourse sweet music in the open air, which, being quite unexpected, produced a delightful effect upon the bright and happy children. We breakfasted all together in the tent. The Princess presented the young Demetrius with a short sword, which bore the inscription: *Fear not him who can kill only the body, but cannot harm the soul; but fear Him who*

can destroy both body and soul. Mimi, his sister, received a golden ring with a face in relief, around which was the legend: '*I am the way and the truth.*' *In memory of this most beautiful feast of the soul.*

It is needless to dwell upon the act of this noble mother who thus sought to impress upon her children the lessons of this great day of their First Communion. We all know what fruit these lessons bore, especially in the case of the young Prince, who soon after exchanged the prospective career of a soldier of rank for the more honorable but toilsome militia of Christ.

In churches where the Sisters have partial charge of the preparation of the children for First Communion, the ceremonies are as a rule truly beautiful. Where we cannot avail ourselves of the pious ingenuity and zeal of religious teachers, we may find devoted parishioners to help us in making the day one of joy and edification to all the faithful.

As to the hour of the Mass at which the children are to receive Holy Communion, we must be careful not to tax the endurance of the children already weakened by the strain of the previous exercises. Hence the Mass should be as early, and the service as short as possible. Both the choir and the preacher, if they consult the feelings of their hearers on this occasion, will be brief. A short hymn may be quite beautiful; a short sermon need not be dull.

But the Holy Communion once given to the children should not be the end of the present or future care of the pastor and teachers. It is very desirable, and in most cases really necessary, that the thanksgiving should be made with and for the children by some grown person in the church. It is well, indeed, to lay great stress in the preparatory instructions upon the fact that they are not to lose the precious moments after Holy Communion, that they should thank our Lord and say to Him how dearly they wish to love Him henceforth, that they should tell Him all the desires of their young hearts for themselves, their parents, brothers, sisters, superiors and friends. But these acts on the part of children cannot be of long duration. The silent moments are easily

invaded by wandering thoughts, and hence, after *leaving them for some minutes to themselves*, the acts of thanksgiving after Communion should be made aloud, so that the children may repeat them sentence by sentence with deliberation and devotion.

I have already alluded to the inconveniences which normally hinder the attendance of some of the faithful at this celebration. Some forethought will make it possible that those who cannot be at the Mass of First Communion may participate in the subsequent exercises, perhaps in the afternoon or evening. But every part of that memorable day should bear the impress and character of the children's First Communion, and should be made to act as a reminder to all the congregation. Among the special exercises befitting the occasion are :

1. A solemn profession of the Catholic faith and renewal of Baptismal Vows on the part of the children. This should take place in presence of the entire congregation.

2. The distribution of the memorial card or picture recording the day of the First Communion. The more beautiful this memento, which is a sort of charter of fidelity to the faith and practice of the Catholic religion, the better. A finely framed picture of the First Communion in the home is a reminder, not only to the child whose testimonial it is, but to every member of the family, of the duty which each owes to the parish. It elicits a commendable pride in being a member of the church and does more to make people contribute regularly to its support than the wearisome calls for pew rent, andmonthly dues, and the extraordinary deviecs resorted to in order to obtain compliance with the sixth precept of the Church. It opens the way for the introduction of Christian symbols in the homes of our people, in the place of those flippant and sometimes doubtfully modest exhibitions of secular art too often found among Catholics.

The ceremony of distributing these pictures should, if possible, take place in a hall. Let the fathers be seated around the pastors and priests ; appoint ushers from among the sodalists to bring up each child in turn to receive the

diploma in the presence of the faithful. A few apt remarks and some hymn preceding and following the act will reach the heart of all and do lasting good.

3. In connection with this, a zealous pastor may bring the first comunicants to become active promoters of the devotion of the Holy Family, which Leo XIII. desires to have established in every Catholic home.

The investing in the Scapular may also be connected with the afternoon service in the church.

THE STRAY SHEEP.

But I have thus far spoken principally of the children in our parochial schools. There is a class of children which cannot be so readily controlled according to the methods hitherto suggested. I mean the children who go to a non-Catholic or to a public school. Their needs deserve our attention all the more because they are greater. The circumstances in which a pastor meets these children are, for the most part, a bitter discouragement to him. His zeal encounters from the first a callous faith on the part of parents, and, on the part of the children, either a hopeless ignorance of the Catholic faith, or an equally hopeless incapacity to receive religious instruction. To these difficulties are often added the pride and vanity which usually fasten themselves upon nominal Catholics whose material interests in the community make them pose as defenders of the national sentiments supposed to be represented by the public school. All the efforts of the clergy are not only received with a dogged indifference, but often arouse animosity against him personally.

The first temptation, next to discouragement, in such cases, is to abandon the labor of looking up and caring for the unfortunate children belonging to this class, and to cast the subsequent responsibility upon the parents. But to yield to this temptation is to frustrate the fundamental purpose of the Christian ministry, whose task is that of the Good Shepherd, who came precisely to seek the children "that are lost of the House of Israel." We are making wondrous and exceptional

efforts, in our day and land, to bring Protestants to the knowledge of the Catholic faith. Would that we had but half the appreciation of the enormous good done by our clergy in devoting themselves to win back the lost and straying sheep that bear the mark of Catholic Baptism. It is the most difficult work of the pastor, but it is the "*manipulum fletus et doloris*" which he professes to assume each day as he puts on the sacred vestments of the Eucharistic ministry, in the hope that he may receive with joy the reward of the same, *ut cum exultatione recepiat mercedem laboris!*

In these circumstances, what are we to do? The gross ignorance of the children, the difficulty of getting them together even to listen to the announcements of what is so essential to their salvation, the dull response on the part of parents more pretentious, yet less helpful, than the poor who support the parish school,—all these considerations may weigh down the priestly heart with care and anxiety; but his ministry is a failure unless he set his special care to counteract these difficulties.

The methods usually adopted to gain these children, to prepare them for their First Communion, to hold them afterwards, necessarily differ according to the circumstances of time and person, in city or country. But there are some principles which, if prudently applied by the zeal of the pastor to suit the conditions, must bear proportionate fruit sooner or later.

1. First of these is unwearied kindness—both toward children and their parents. This is quite compatible with unswerving defense of the necessity of a child's education under the influence of positive religion, which, normally, only the Catholic school guarantees. The spirit of priestly forbearance has its manifold phases, public and private. Our first duty is to seek to attract the erring; our second, to correct them. I believe we have lost much, and gained little to compensate for it in other directions, by the uncalled for denunciation of the Public Schools. If half the weight of pulpit eloquence which has been spent in branding the neutral schools were thrown in behalf of showing our people

the advantages and the absolute necessity of Christian education such as our parochial schools are designed to give it, we would have found willing hearers and followers among many who, as it is, were only wounded by the sharp words of the priest. Bitter zeal never effects any real or lasting good. Many people have their children in the public schools through a sort of necessity which, whether real or imaginary, affects them for the time as paramount with their nearest interests. Others have kept them there through ignorance, through prejudice, or, let us allow, through a mistaken sense of superior advantages. The one way to gain these minds is to remove the ignorance, the prejudice, or the false estimate, by instruction or kindly remonstrance, instead of turning it into the malice of wounded pride. It is perfectly true that *the Catholic school, even if it were far below the public school in the power of imparting secular knowledge, is yet infinitely preferable as an educational establishment for the child.* And this for the incontrovertible reason that the Catholic school tends to the most important part of the child's being, it's heart, by the right training of which it becomes a good and loyal citizen: for the possession of these qualities is always more desirable, in any society, than that of a mind furnished with mere intellectual store, whilst the heart remains vicious and cold. But all this must be demonstrated to the people who favor the public school system, and it may take a long time to do so, because they come more rarely within our reach and are already more or less fixed in their prejudices.

2. With the most determined patience must go, hand in hand, the willingness of the priest to make all kinds of material sacrifices for these children, in the way of—

(*a.*) giving them extra time—without confining them too strictly;

(*b.*) furnishing them free books of instruction and bearing, if need be, all expenses nccessary for their preparation.

This is asking much, many times as much, perhaps, as we are doing for our parochial children, but I take for

granted that we realize the value of gaining this portion of the flock for whom we are responsible to God. If we do less, we shall not reach our object. Every expense and inconvenience to which we put the parents who send their children to the public schools will, from the start, give them a pretext to evade the duty of complying with the necessary preparations for First Communion. They may find a pastor, a hireling, who will deal with them on easier terms, and the result is we lose them and they are likely to lose themselves. Nor is the thought of undertaking such sacrifices and expenses for the rescue of misguided and perhaps wayward children anything so novel or unusual to the Catholic heart. Some time ago I witnessed, in the city of Rome, a beautiful celebration of a First Communion. There were some one hundred and thirty children, all of the poor, gathered from the byways and alleys of the city. The nuns of the Sacred Heart on the Pincian Hill took charge of these abandoned children, kept them under instruction for many weeks. The classes ended by a retreat of eight days during which a priest gave a number of conferences and instructions, whilst the Religious conducted the exercises of piety. At the conclusion of the retreat the children received First Communion from the hand of a bishop, with all the magnificence of the Catholic ceremonial. Lodging, food, dress and all the necessaries for these waifs were provided through private charity. These First Communion classes are collected twice each year, and the good nuns of the Trinità dei Monti thus provide the requisites of preparing about three hundred poor children, at an annual expense of some four thousand francs; for which there is no fund set apart, except the absolute trust in Providence to furnish the means for so worthy a charity. What these nuns can do, and do each year for so many, relying on God's providence, cannot every pastor do it in some measure for the smaller number of his own flock?

But the labor and sacrifice of getting together the children of the public schools who have attained the proper age for being admitted to their First Communion, is not the only consideration worthy of the pastor's attention. It is one of

the saddest consequences of a purely secular education that it unfits the mind and heart alike of the child for the comprehension and appreciation of supernatural truths. We need not be surprised, therefore, to find, in the attempt to teach these children the catechism, that they are much slower to learn the things concerning religion than the children who grow up amid Catholic surroundings, and under the habitual influence of the religious teacher. As a consequence of this inaptitude, there is a want of interest and a difficulty in fixing the attention of the young restless minds on the solemn truths which they must know and believe. Here the study of pedagogy is to second the Christian patience of the teacher in order that he may make the necessary headway.

Apart from more frequent instruction and greater care in preparing the children of the public schools for their First Communion, I would deprecate all odious discrimination against them. The fact of their being separately trained, and for perhaps a longer time, is in itself a humiliation of which most of them become gradually conscious when they discover their ignorance, compared to younger children in the parochial school. Anything that evokes bitterness, hinders the good will which is here required for success; and severity ought to be the last thing applied to the erring children who are not responsible for the false views of their parents. The fact is that forbearance is more likely to gain over the elders, especially when they are made witnesses of the results of Catholic training in some of those edifying methods suggested above.

H. J. HEUSER.

THE DEVOTION TO THE SACRED HEART BEFORE THE TIME OF BL. MARGARET MARY ALACOQUE.

THE devotion to the Sacred Heart, in its substance, is as old as Christianity. Being based on the mystery of the Incarnation and on the Gospel itself, it could hardly be

otherwise. The passage to the Divine Heart was opened on the Cross, and there is nothing more natural than that holy souls should enter and take refuge in it. The Beloved Disciple, who reposed on the Master's bosom, lays particular stress on the fact of the opening of our Lord's side. He relates it with all circumstance, and emphasizes his own authority as an eye witness: "One of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true." (John xix, 34–35). In like manner, our Lord Himself seems to emphasize this fact to St. Thomas: "Put in thy finger hither, and see My hands, and bring hither thy hand and put it into My side." (John xx, 27).

In reference to these two privileged apostles, St. Thomas of Villanova pertinently says: "Blessed is the hand that sounded the secrets of the Lord's breast! What riches hath it not found? St. John, while reposing on that breast, drew from the Sacred Heart the knowledge of heavenly mysteries. St. Thomas in examining it discovered copious treasures. Marvelous school in which such disciples were formed! The one soaring above the stars taught the wonderful secrets of the divinity, when he said: 'In the beginning was the Word,' etc.; the other touched by a ray of the eternal truth, cried out aloud: 'My Lord and my God.'" (Conc. in octava Pasch).

The Fathers generally from the earliest ages drew special attention to the mystical significance of the opening of the Lord's sacred side. St. Cyprian, who was martyred, A.D. 259, says: "The sentence of condemnation was annulled, freedom was restored and secured to us by a new title; a privilege was given us, and a writ of pardon was sealed for us by the new seal of the wound in our Lord's side." St. Lawrence Justinian, developing the same idea, says that Christ has set the seal on the work of the redemption by the wound of His side, "which He continually represents to the eyes of the heavenly Father as the price of our redemption and as a satisfaction worthy of Him." (See

Bonucci, Connaisance du Coeur de N. S. Jesu Christ, p. 14–15.)

St. Ambrose says: "From the wound of our Lord, not the languor of death, as is the case with other men, but the fountain of life everlasting flows. This the Scripture teaches us, saying: 'You shall draw with joy water from the fountains of the Saviour.' Water flows from the wound that we may drink salvation. O that all sinners should drink of it, that they might be healed from their sins!" (In Ps. xxxvii). St. Chrysostom addresses our Lord in these words: "By the opening of Thy side, the hidden treasury of the divinity, Thou hast paid a ransom drawn from the abundance of Thy Father." (In Ps. xiv).

St. Augustine, commenting on the words of St. John, "One of the soldiers with a spear opened His side," gives expression to the following sentiments: "thus the gate of life is opened, and the Church draws from thence the Sacraments, without which there is no way to true life. The blood of Jesus Christ has flowed from His Heart for the remission of sins. Water was mixed with that fountain of salvation. This water gives our souls wherewith to cleanse their stains and quench their thirst. . . . The first woman was taken from the side of the first man while he slept, and she was called life and mother of the living. . . . The second Adam, bowing his head, slept on the Cross, and there was born of him a spouse, likewise issuing from his side, as he slept. . . . What is more salutary than this wound?" (Tract. in Joan. 120).

St. Augustine, in various other places, describes the wound of our Lord's side as the well-spring from which flows not only the healing blood that redeemed us, but also the sacraments, which are the channels of grace, and the Church of Christ itself. St. Peter Damian compares the wounded side of our Lord with the rock in the desert which, struck by the rod of Moses, gave forth refreshing waters. He calls the Sacred Heart the treasury of divine knowledge and wisdom, the fountain of living water flowing into everlasting life. (Sermo in Exalt. Crucis).

No one has written more devoutly on the Sacred Heart than St. Bernard. He says: "Since we have come to the sweetest Heart of Jesus, and it is good for us to be here, let us not allow ourselves to be easily taken away from it. . . . The remembrance of this Divine Heart is a source of consolation and joy. . . . Oh! how good and how sweet it is to dwell in this Heart! . . . O, sweet Jesus, what a rich treasure, what a precious pearl, is thy Heart! . . . For this Thy side was opened, that an entrance might be made for us; for this Thy Heart was wounded, that in it we might dwell secure from all that might disturb our rest. But it was wounded also for this, that through the visible wound we might see the invisible wound of love . . . the bodily wound reveals the spiritual wound. Oh! who should not love a Heart so wounded? Who should not love a Heart so loving?" (Serm. III. de Passione Domini).

St. Bonaventure thus addresses the wounds of our Lord: "O sweet wounds! Through you I have entered in and penetrated to the utmost depths of the charity of Jesus Christ. Here I take up my abode. Here I find such an abundance of consolations that I cannot describe it. . . . Behold the gate of Paradise is thrown open; the soldier's spear has removed the sword that barred the entrance. The treasure-house of Eternal Wisdom and Love is opened to us. . . . O happy spear that was worthy to make such an opening!" (Stimulus divini amoris, Pars I, Cap. 1).

We could quote many others of the ancient and mediæval Fathers, saints, and ecclesiastical writers, who practiced and preached the devotion to the Sacred Heart in a similar manner. Besides this practical devotion which developed naturally from the consideration of the dogmas connected with the person of our Lord and from the contemplation of the facts of the Gospel, numerous private revelations in reference to this devotion have been accorded to individual saints, of the authenticity of which there is no room for doubt.

Prominent among those private revelations is that vouchsafed to St. Gertrude. In her memoirs, which have received the approval of the Church, we find frequent reference to the devotion to the Sacred Heart. No fewer than one hundred and fifty pass-

ages have been counted in her works which treat of this subject. In one passage she relates that, on the feast of St. John the Evangelist, the Beloved Disciple appeared to her. He conducted her to our Lord Himself who deigned to permit her to rest upon the wound of His side. Being filled with sweetness and consolation at the pulsations of the Sacred Heart, she asked the Disciple, why it was that he, who had felt this sweetness while reposing on his Master's bosom, withheld it from the world, and did not write it in his Gospel. Whereupon the apostle answered: "My object was to write for the infant Church concerning the Eternal Word *one word* which will be the subject of the study of mankind to the end of time, though they will never thoroughly comprehend it. But the revelation of these bliss-bestowing pulsations is reserved for latter times, in order that the decrepit world, whose love has grown cold, may be warmed by the communication of these mysteries." (Revelationes Gertrudianae, Lib. IV., Cap. 4. Paris, 1875). These "latter times," of which the apostle here speaks, evidently refer to the times of St. Gertrude; but, as we shall have occasion to show in another paper, the revelations of these pulsations of the loving Heart of our Lord, and the fire of divine love which they have enkindled, have continued to spread and develop, and tend toward their maximum in our day.

Similar communications of the Sacred Heart were accorded SS. Mechtilde, Lutgarde, Catherine of Sienna, Catherine of Genoa, Mary Magdalene de' Pazzi, St. Francis of Assisi, Blessed Henry Suso, and other saints. (See Bonucci, Connaisance du S. C., Livre II., *passim.*)

The devotion to the Sacred Heart was privately practiced or recommended also by John Justus Lansberg, a Carthusian of the beginning of the sixteenth century, renowned for his sanctity and learning; by the venerable Father Eudes, founder of the Eudist Fathers and of the Sisters of the Good Shepherd; by Louis of Granada, O.P., and others of the Dominican Order; by Father Francis Ossuna, of the Order of St. Francis; by St. Francis of Sales, founder of the Order of the Visitation; by St. Ignatius, founder of the Society of Jesus; by St.

Francis Borgia, Blessed Peter Canisius, St. Aloysius Gonzaga, St. Alphonsus Rodriguez, and other saintly Fathers of the Society of Jesus. (See Letierce, Etude sur le Sacré Coeur, Vol. I., Introduction Chapters iii. and iv).

The two first mentioned in this list of devout worshipers of the Sacred Heart deserve special notice. John Justus Lansberg was born at Lansberg in Bavaria, in 1489. He entered the Carthusian monastery at Cologne, at the age of 20, in 1509. He became Master of Novices in his order, and distinguished himself no less by his spirituality than by his multifarious writings, which compare favorably with those of St. Bernard and St. Bonaventure. Writing to one of his spiritual children, he says: "My dear child, endeavor to honor the Sacred Heart of Jesus, that Heart overflowing with love and mercy. . . . Enter in spirit into that Heart which has been opened for you. Ask of it all that you desire, offer it all your actions, for it is the vessel that contains all heavenly graces, the gate by which we enter to God and by which God comes to us. Expose in some place where you will be obliged often to pass, an image or picture of the divine Heart. It will excite you to the love of God, and it will often remind you to labor for Him." In these few words we have a complete instruction on the devotion to the Sacred Heart, even as recommended and practiced in our own day.

The most remarkable, however, of the forerunners of Blessed Margaret Mary in the practice and the apostolate of the devotion to the Sacred Heart was the venerable Father John Eudes. It has even been seriously disputed to which of these two servants of God belongs the glory of establishing the special worship of the Sacred Heart as it now exists in the Church. From his earliest years Father Eudes had a most tender devotion to Jesus and His holy Mother Mary. By the study of the revelations of SS. Gertrude and Mechtilde, this devotion developed into a devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary. With Father Eudes these two went always hand in hand. His principle was: from the heart of Mary to that of Jesus. In 1641 he established the Congregation of Our Lady of Refuge,

and in 1643 that of Jesus and Mary, known as the Eudist Fathers. He placed both under the patronage of the Sacred Heart of Jesus and of the Immaculate Heart of Mary. He also established various confraternities under the title and invocation of the "Immaculate Heart of Mary" and of the "Sacred Hearts of Jesus and Mary," which spread rapidly in France and were approved by Clement X. in six different briefs in the years 1674 and 1675. He preached the devotion constantly in writing and by word of mouth. Moreover, with episcopal sanction he introduced and celebrated in his Congregations the feasts, first of the Immaculate Heart of Mary, 1643, and then of the Sacred Heart of Jesus, 1670, with a special Office and Mass. These feasts were soon adopted in various bishoprics of France. Finally, July 29, 1672, he ordered both his Congregations to celebrate as their patronal feast, the festival of the Adorable Heart of our Lord Jesus Christ, and charged them to do all in their power to preach and propagate the devotion to the Sacred Heart, and to celebrate the feast with all possible devotion and solemnity.

From this we see that the devotion to the Sacred Heart of Jesus and the celebration of the feast of the Sacred Heart were introduced in France by Father Eudes, and had received implicitly the sanction of Episcopal authority and of the Holy See before Blessed Margaret Mary had even entered religion. Father Eudes was the forerunner, the Baptist, the preacher, who was to prepare the way of the Lord, to make straight His paths. At the death of Father Eudes, which took place in 1680, the Devotion was fairly established in France. The task still remained to make it universal in the Church. This was the heavy task imposed by our Lord Himself on Blessed Margaret Mary Alacoque.

JAMES CONWAY, S. J.

Apostleship of Prayer, New York.

HEATHEN ADULTS AND NATURAL HAPPINESS IN THE NEXT LIFE.

THE study of religions, in which such a deep interest is taken nowadays, has given rise to some theological problems which, although not entirely new, deserve careful examination.

Among these problems we select the following:

1. Can heathen adults, in the present dispensation of Providence, attain mere natural happiness in the next life?

2. Is a mere disposition for faith in heathen adults sufficient for eternal salvation?

3. Is "fides lata" in heathen adults sufficient for salvation?

4. What must be explicitly believed by heathen adults to attain eternal salvation?

5. What are the means ordained by God wherewith heathen adults may acquire that faith which is necessary for salvation?

6. Has the everlasting damnation of the heathen been the common opinion in the Church?

For the present, we shall give our attention to the first question: Can heathen adults, under the present dispensation of divine Providence, attain mere natural happiness in the next life?

We must first ask our readers to bear in mind what is meant by the natural and supernatural end of man.

The ultimate end of man, taken in its general acceptation, is explained thus by Saint Thomas: "Si ergo loquamur de ultimo fine hominis *quantum ad ipsam rem* quae est finis, sic in ultimo fine hominis omnia alia conveniunt, quia Deus est ultimus finis hominis et omnium aliarum rerum. Si autem loquamur de ultimo fine hominis *quantum ad consecutionem finis*, sic in hoc fine hominis non communicant creaturae irrationales; nam homo et aliae rationales creaturae consequuntur finem cognoscendo et amando Deum; quod non competit aliis creaturis quae adipiscuntur ultimum finem, in quantum participant aliquam similitudinem Dei, secundum quod sunt, vel vivunt, vel etiam cognoscunt."[1]

1 S. Thom. 1ª. 2ae. quaest. I., art. 8. c.

This ultimate end may be attained in two distinct ways:

First.—God may be known in as much as an imperfect image of His perfections shines forth in his creatures. This is the only knowledge which a created intellect, left to its own resources alone, can possess: "iste modus cognoscendi Deum est angelo connaturalis ut scilicet cognoscat Deum per similitudinem ejus in ipso angelo refulgentem."[1]

Secondly.—God may be known in his essence as he knows Himself, although not with the same perfection, nor to the same extent.[2]

This knowledge of God which altogether surpasses the natural powers of any created intellect,[3] can be gained only by a supernatural strength which enables the created faculty to apprehend the divine essence as its immediate object. This superadded strength is called "lumen gloriae": "Omne quod elevatur ad aliquid quod excedit suam naturam, oportet quod disponatur aliqua dispositione quae sit supra suam naturam: sicut si aer debeat accipere formam ignis, oportet quod disponatur aliqua dispositione ad talem formam. Cum autem aliquis intellectus creatus videt Deum per essentiam, ipsa Dei essentia fit forma intelligibilis intellectus. Unde oportet quod aliqua dispositio supernaturalis ei superaddatur ad hoc quod elevetur in tantam sublimitatem. Cum igitur virtus intellectus creati non sufficiat ad Dei essentiam videndam, ut ostensum est (art. praec.), oportet quod ex divina gratia supercrescat ei virtus intelligendi. Et hoc augmentum virtutis intellectivae illuminationem intellectus vocamus, sicut et ipsum intelligibile vocatur lumen vel lux."[4]

The knowledge of the divine essence thus produced in the created intellect constitutes its happiness.[5]

That such is the ultimate end of man, according to the pres-

1 S. Thom. 1ª. quaest. xii, 4 ad 1. Cfr. quaest. xii, 4, c., 1ª 2ae. v. 5 et Summa contra Gentiles, lib. iii, cap. 52.

2 S. Thom. 1ª. quaest. xii, art. 7 et 8.

3 S. Thom. 1ª quaest. xii, art. 4. c.

4 S. Thom. 1ª, quaest. xii, art. 5, et contra Gentiles lib. iii, cap. 51 et 53.

5 S. Thom. 1ª 2ae. quaest. III, 8; quaest. v, art. 5, et quaest. III, art. 4 et 5; et Contra Gentiles lib. III, cap. 50, 51, 52.

ent dispensation of Providence, is expressly taught by the Church.[1]

Now the question is: Does this supernatural end so bind all heathen adults that, for failure of its attainment, they forfeit also mere natural happiness in the next life?

We must first remark that we are speaking only of adults, and that by adults we mean those alone who have the use of reason and consequent moral responsibility of acts.

Infants, before they attain the age of reason, are incapable of any personal act, and therefore depend upon others for the employment of the means of salvation which a merciful Providence has prepared for them.

If therefore infants, through the neglect of those bound to offer assistance, suffer the privation of the means of salvation, they undergo no personal guilt.

But where there is no personal guilt, there ought not to be inflicted personal punishment, as argues Saint Thomas, whose opinion the great majority of Scholastics and modern Theologians follow; for personal suffering is a punishment awarded on account of the actual pleasure wilfully indulged in by man in created things, to the exclusion of God's love.[2]

From this principle almost all Theologians have drawn the inference that unbaptized infants, although "damnati", in as much as they are deprived of the beatific vision, undergo no pain of fire.[3]

1 Cfr. propositio V. in Concilio Viennensi damnata: "Quod anima non indiget lumine gloriae ipsam elevante, ad Deum videndum et eo beate fruendum."—Cfr. prop. xxi in Baio damnata: "Humanae naturae sublimatio et exaltatio in consortium divinae naturae debita fuit integritati primae conditionis et proinde naturalis dicenda est et non supernaturalis." Cfr. ibid. proposit. 3, 4 et 11. Cfr. etiam Concil. Vatican. Sess. III, cap. II: "Deus ex infinita bonitate sua ordinavit hominem ad finem supernaturalem, ad participanda scilicet bona divina quae humanae mentis intelligentiam omnino superant . . ."

2 S. Thom. Quaestiones Disputatae, de Malo, quaest. V, art. 2. Cfr. Decretalium liber III, tit. 42: "Poena originalis peccati est carentia visionis Dei, actualis vero poena peccati est gehenna perpetui cruciatus."

3 S, Bonaventura in II. Sent. Dist. xxxiii, 1; et caeteri Commentatores in h. l., Bellarmin. de Amissione gratiae sive de statu peccati, lib. vi, cap. 4, et caeteri Theologi recentiores communissime. Cfr. etiam Bulla "Auctorem Fidei," proposit. xxvi in Pistoriensibus damnata.

For the same reason many have concluded, amongst whom Saint Thomas, that the privation of the divine vision in those infants entails no kind of pain.[1]

Being thus exempt from the suffering consequent upon personal sin, these infants must enjoy happiness, for happiness is where there is no affliction.

We may then safely conclude that personal suffering in the next life is inflicted only on account of the personal guilt by which the supernatural end is forfeited. In other words, we infer that only those who, without any fault of theirs, fail to attain that end, may enjoy a natural happiness in the next life.

Wherefore our question comes to this: Are heathen adults in general free from all personal guilt when they do not obtain their supernatural end?

Some writers have answered in the affirmative, on the ground that these adults are not morally responsible for their actions, or that being deprived of the means necessary for salvation they cannot be guilty, although they do not obtain it.[2]

But this assertion is entirely at variance with the universal and constant tradition of the Catholic Church, which teaches us that adults cannot absolutely be ignorant of the existence of God "ut Remunerator" of the just, and "ut Judex" of the wicked, and, moreover, that to all men, without exception of the heathen, God gives sufficient assistance for salvation.

The Fathers of the Church, when they undertake the refutation of idolatry, show that its votaries are inexcusable, because the created works of God reflect his glory.[3]

1 S. Thom. Quaestiones Disputatae, de Malo, quaest. V, art. 3.

2 See Professor St. George Mivart, in the article "Happiness in Hell," The Nineteenth Century, December, 1892.

3 S. Athanasius, Oratio de Incarnatione Verbi, nn. 12 ss. et Oratio contra Gentes nn. 27, 30; S. Cyril. Alexandr. Glaphyr. in Genesim lib. i. Patrol. Graeca tom. lxix, pag. 37. — in Isaiam Lib. iv, in cap. xlii, vv. 18–20. — et in Genesim lib. iv, 4; S. Joan. Chrysost, in Rom. I, Homil. III.

Their teaching, commonly followed by the Scholastics and Modern Theologians, receives a fresh confirmation from a careful examination of all the religions in the world as they are known to us now.

It is beyond doubt that everywhere we find a certain knowledge of the existence of a superior being who rules man's destiny, and of the existence of another life hereafter in which the good shall be rewarded and the wicked punished.[1]

Even amongst the most uncivilized African tribes delivered over to the practices of fetichism, appear evidences of a certain knowledge of good and evil genii, who are supposed to reside in the fetich, or to be really united with it, or at least to do through it their works of injury or benefit.[2]

Above all these genii, there is, according to the religions of those peoples, a supreme Being on whom the genii depend and from whom they hold their power.[3]

True, this knowledge is imperfect, but it sufficiently bears out our assertion, that absolute ignorance of God is not possible.[4] Besides, according to the common doctrine of Theologians, such imperfect knowledge of God, when conscientiously treasured, leads on with God's assistance to higher and purer knowledge and even to the gift of grace.[5]

We thus come to the chief point of our thesis: God desiring

1 See: de Quatrefages, l'Espéce humaine, chap. xxxv.—Albert de Réville, Considérations générales sur la religion des peuples non civilisés, dans la Revue de l'Histoire des Religions, tome vi, 87 ss.—Max Müller, Introduction to the Science of Religion.—W. Schneider, Die Naturwölker (Paderborn, 1885).—Fischer, De Salute infidelium Commentatio ad theologiam apologeticam pertinens (Essendiae ad Ruram, 1886).

2 W. Schneider, Die Religion der afrikanischen Naturwölker, Münster 1891, S. 170, 171.

3 Schneider (in the same work) s. 14, 21, 23, 45, 84, 88, 92, 98, etc.

4 However, it may be admitted that the use of reason and consequent moral responsibility of acts do not exist at such an early age as in civilized countries, on account of greater difficulties to acquire the knowledge of God and that of the natural law. Cfr. Victoria, Relectio de eo ad quod tenetur veniens ad usum rationis, pars ii, nn. 1 ss.

5 We hope to prove this doctrine in another article.

the salvation of all men, including the heathen, without any exception, gives them the graces necessary for salvation.

That this has ever been the constant teaching of the Fathers of the Church and Theologians, is evidently proved by many arguments which these limits of space compel us to adduce in an abridged form.

The Fathers, in the early ages of the Church, whilst asserting the necessity of grace for the obtaining of eternal salvation, uphold against the Gnostics and Manichaeans this truth of faith, that man's reprobation is caused solely by his own wickedness,[1] which argument clearly supposes that the reprobate soul wilfully and obstinately rejected the assistance of divine grace.

Moreover, the Fathers in express terms inculcate that God wills the salvation of all ;[2] that He bestows His grace on all of good will ; that the Holy Ghost has granted sufficient grace for salvation to all mankind, from the beginning of creation, and will do so to its consummation ;[3] that the Divine Word calls all men to the light of faith ;[4] that men have it in their power to lose or gain salvation ;[5] that God gives His

1 S. Justin. Dialog. cum Tryphone, 140, 141, Apologia i, n. 43. S. Iren. adversus Haereses, lib. iv. nn. 28, 39. S. Hippotytus Roman. Fragmenta in Danielem, xvi., Fragmenta in Psalmos, in Ps. xxxviii, 46, 47. Clemens Alerandrin. Stromatum lib. ii, cap. 6. Origenes, Periarchon lib. iii, cap. i, n. 14. S. Athanas. Oratio contra Gentes, vii. Didymus Alex. contra Manichaeos, xiii, Expositio in Psalmos, Ps. xci, 8. S. Methodus Tyrensis (in opera de libero arbitrio quod ei tribuitur) in Patrologia Graeca, tom. xviii, 263. S. Pamphilius, in Apologia pro Origene, cap. iv. S. Joannes Chrysost. Homil. lxviii in Joannem, n. 2. S. Basilius, Homilia in Ps. xxxii, n. 3. S. Ephrem, Hymni et Sermones (Lamy) tom. iii, 182; Opera S. Ephrem (Assemani) tom. iii, 434.

2 S. Didym. Alex. Expositio in Psalm lx, 28. S. Cyril. Alex. in Isaiam lib. ii, in xviii, 7, 8; et lib. iii in xxviii, 20, 21. S. Isidorus Pelusiota lib. iv, Epist. 152. S. Joannes Chrysost. in I Tim. ii, Homil. vii. S. Gregorious Nyssen., contra Eunomium (in Patr. Graeca, tom. xlv, 474. S. Ephrem, Hymni et Sermones (Lamy) tom. iii, 390. S. Hieron in Ephes. I, ii.

3 S. Iren. adversus Haereses lib. iv, cap. 23, n. 15.

4 Clemens Alex. Stromatum lib. ii, cap. 6 ; Cohortatio ad Géntes, x, xi, xii ; Paedagogus i, 12.

5 Clemens Alex. *Ibid.*

grace to all, and helps all to obtain salvation ;[1] that the spiritual sun of grace enlightens all, unlesst heir own wickedness obstructs his rays;[2] that God does not find satisfaction in the damnation of His creatures ;[3] that He wishes the repentance of sinners whereby they might be lifted up to a new life ;[4] and, finally, that He gives grace to all to lead them to faith[5] and to works of penance.[6]

Accordingly as opportunity affords, the Fathers apply this same doctrine as well to the greatest sinners[7] as to the heathens themselves.[8]

This, too, is the teaching of St. Augustine. If, when refuting the Pelagian interpretation of the words, "Deus vult omnes homines salvos fieri,"[9] he understands them with some restrictions necessary to exclude the Pelagian error,[10] he clearly shows his mind on other occasions when no heretical misconstruction is to be feared. As an instance, we

1 Origenes, Periarchon, lib. ii, cap. ix, n. 7.

2 Clemens Alex. Cohortatio ad Gentes, xi ; Origenes, Periarchon lib. i, 10, et Homil. viii in Exodum ; S. Athanas. Oratio contra Gentes, vii ; S. Cyril Hieros., Catech. xvi, 22 ; vi, 28 ; S. Joan. Chrysost. Homil. viii, in Joan., n. 1 ; S. Ambrosius, in Ps. cxviii, 7 ; S. Hilarius Pictav., in Ps. cxviii, lib. xii, 5.

3 S. Cyprian. Epist. lii, n. 22.

4 S. Cyprian. *Ibid.*

5 See the above quoted testimonies with regard to the spiritual sun of grace enlightening all unless their own wickedness obstructs His rays.

6 Didym. Alex. Expositio in Psalm. lxviii, 2 ; S. Cyril. Alex. in Joan, xviii, 12 ; S. Isidorus Pelusiota, lib. ii, Epist. 272 ; S. Joannes Chrysost., Homil. viii, in Joan n 1, Homil. lxiii, 2 et Paraenesis I ad Theod. lapsum ; S. Basilius Homil. vii in Hexameron, n. 5, et Liber de Spiritu Sancto, viii, 19 ; S. Ephrem Opera (Assemani), Tom. iii, (Syr. et Latin) 68, 374.

7 See especially St. John Chrysost. Paraenesis I ad Theodorum lapsum ; St. Basil Liber de Spiritu Sancto, viii, 19 ; St. Ephrem, tom. iii (Syr. Lat.) 68, 374.

8 See especially : St. John Chrysost. Homil. viii in I. Tim. ii ; St. Ephrem, tom. ii, (Syr. Lat.) 79.

9 This interpretation is thus quoted by St. Augustine, contra Julian, lib. iv, cap. vii, 42 : "Sed ponis testimonium apostolicum et ab eo dicis pulsantibus aperiri qui omnes homines vult salvos fieri et in agnitionem veritatis venire, quia ipsi nolunt petere, cum Deus velit dare, nolunt quaerere cum Deus velit ostendere, nolunt pulsare cum Deus velit aperire."

10 Lib. de Correptione et Gratia, xiv, nn. 44, 45, 47 ; Contra Julian. iv. 44 ; de Praedestinatione Sanctorum, n. 8.

shall quote his own words in his book "De Spiritu et Littera:" "Vult autem Deus omnes homines salvos fieri et in agnitionem veritatis venire, non sic tamen ut eis adimat liberum arbitrium, quo, vel bene vel male utentes justissime judicentur. Quod cum fit, infideles quidem contra voluntatem Dei faciunt, cum ejus Evangelio non credunt, nec ideo tamen eam vincunt, verum se ipsos fraudant magno et summo bono, malisque poenalibus implicant, experturi in suppliciis potestatem ejus cujus in donis misericordiam contempserunt. Ita voluntas Dei semper invicta est; vinceretur autem si non inveniret quid de contemptoribus faceret, aut ullo modo possent evadere quod de talibus ille constituit."[1]

Furthermore, S. Augustine teaches that all men may, if they will, keep God's commandments; that the divine Light enlightens every man that comes into this world; and that the grace of God calls and helps all everywhere.[2] The doctrine of S. Augustine is still more expressly set forth by his disciple S. Prosper, who says: "sincerissime credendum atque profitendum esse Deum velle ut omnes salvi fiant."[3]

Toward the same time, the author of "de Vocatione Gentium" teaches: "Remotis abdicatisque omnibus concertationibus . . . tria esse perspicuum est, quibus in hac quaestione . . . debeat inhaereri. Unum quo profitendum est Deum velle omnes homines salvos fieri et in agnitionem veritatis venire; alterum quo dubitandum non est ad ipsam agnitionem veritatis et perceptionem salutis, non suis quemquam meritis, sed ope atque opere divinae gratiae pervenire . . . ; tertium quo confitendum est alititudinem judiciorum Dei humanae intelligentiae penetrabilem esse non posse, et cur non omnes homines salvet, qui omnes homines vult salvos fieri, non oportere disquiri; quoniam, siquod cognosci non potest non quaeratur, inter primam et secundam definitio-

1 De Spiritu et Littera, xxxiii.

2 De Genesi contra Manichaeos, lib. i, cap. iii; in Joan. Tractatus i, in verba "lux in tenebris lucet"; Enarrat. in Psalm. xlv, xlvi, cix; etc. Cfr. etiam Retract. lib. i, cap. x, 2.

3 S. Prosper Aquitan. in responsione ad capita objectionum Vincentian. Cfr. etiam Responsio ad capita Gallorum lib. i, cap. 8.

nem non remanebit causa certaminis, sed secura ac tranquilla fide utrumque praedicabitur, utrumque credetur."[1]

During the scholastic period, from the eleventh to the fifteenth century, some authors understood the expression "Deus vult omnes homines salvos fieri" as merely applying to the "voluntas consequens";[2] moreover they expressly say that God wills the salvation of the reprobate only by the "voluntas signi"[3] or "voluntas antecendens" as distinguished from the "voluntas beneplaciti."[4]

Yet it must be borne in mind that by these expressions they mean only the will which does not fully obtain its final effect, though the will prepares and gives the means which remain ineffective solely through man's own fault, for at the same time they expressly concede that God gives to all men the graces necessary for salvation.[5]

With the exception of these authors, who are indeed few in number, most of the Scholastics approve of and commonly make use of the expression "Deus vult omnes homines salvos fieri", on the understanding that it is applicable to all mankind without any exception.[6]

To remove every difficulty, they generally adopt the distinction between "voluntas antecedens" and "consequens"

1 De Vocatione Gentium lib. i, cap. i. Cfr. etiam lib ii, 2, 12, 19, 28, 29.; Saliran. de Gubernatione Dei lib vii, n. 1, lib. ii, n. 2; S. Paulin. Volan. Epist. xxxv, 5, xxiv. 9; Gennadius, de Ecclesiasticis dogmatibus, cap. lvii; S. Leo Magnus, sermo xxi., xxiv, 1, lxxii, 2; S. Petrus Chrysol., Sermones de Symbolo, lvii, lxii et sermo cviii.

2 S. Anselm, Opusculum de voluntate Dei; Hugo Victorinus, Summa Sententiar. tract. i, cap. 13.—Robertus Pullus, Sentent. lib. i, cap 14.

3—Hugo Victorin. et Robertus Pullus l. l. c. c; Alex. Halensis, pars i, quaestio 36, membr. 2.

4 Scotus in I Sentent. Dist. xlvi, quaest. unica ad 1.

5 S. Anselm. Medit. vi (in Patrol. lat. clviii, 757, 758); Hugo Victorin. in Epist. S. Pauli, in Roman, quaest. 238, 242; Halensis et Scotus l. l. c. c.

6 Petrus Lombard I Sentent. Dist. xlvi, 3, et Collectanea in Epist. S. Pauli, in I. Tim. ii, 4; S. Thom. 1ª xix, 6 ad 1., et contra Gentiles lib iii, 159; S. Bonavent. in I Sentent. Dist. xlv, a. 1, 9. 1., Dist. xlvi, a. 1. 9. 1. et Dist. xlvii, a. 1. 9. 1; Durandus in I Sentent. Dist. xlvii, 9 1; Petrus a Tarentasio, Richardus a Mediavilla, Aegidius Roman., Dionysius Carthusian. etc. in I Sentent. Dist. xlvi, 9. 1.

as laid down by St. Thomas.[1] The scholastic teaching is extended to the case of the heathens.

What St. Thomas says of a man "nutritus in sylvis"[2] and every one that arrives at the age of reason,[3] must be understood, and in fact was commonly understood, as applicable to heathens.

Moreover, St. Thomas plainly asserts that all the Gentiles living before the time of Christ could have the faith in Christ necessary for salvation, and even that many really had such faith.[4]

From the sixteenth century we seldom find the proposition "Deus vult omnes homines salvos fieri" understood in the sense of "voluntas signi" or "voluntas metaphorica;"[5] even those who put this meaning upon it place no restriction upon the universality of divine grace.

The few Theologians, amongst whom are Bañez and Gonet,[6] who say that the graces necessary for salvation are not always given, but are merely offered "in universali," speak only of "auxilia proxime sufficientia" or rather of strictly supernatural graces.

Likewise those who say that sinners do not always receive the grace of conversion, desire to convey this, and this alone,—that such a grace is not given "omnibus momentis, sed tantummodo certis temporibus, juxta Dei consilia."[7]

As soon as Jansenism arose, the old expressions upon which misinterpretation was likely to be put by the partisans of the new heresy, were completely rejected by all.

1 This distinction already indicated by St. John Chrysostom (Homil. vii in I Tim. ii, n. 2, et Homil. I in Ephes.) and by St. John Damascene (de Fide Orthodoxa, ii, 29) is more fully explained by St. Thomas (1ª xix, 6 ad 1) and henceforth commonly used by Theologians.

2 S. Thom. Quaestiones Disputatae, de Veritate, quaest. xiv, 11, ad 5.

3 1ª. 2ae., lxxxix, 6.

4 S. Thom. 2a. 2ae. II, 7 ad 3, et de Veritate XIV, 11 ad 5.

5 Cajetan. in I, Tim. II 4.—Driedo, de concordia liberi arbitrii et praedestinationis divinae, pars I, cap. 3; et de Captivitate et Redemptione generis humani, tractat. V, cap. 4; Banez in 1ªm, XIX, 6; Estius in I Sentent; Dist. XLVI. 3 et 4; Silvius in 1ªm, XIX, 6.

6 Banez, in 1ªm, XXIII; Gonet, de Reprobatione Disp. V, art. 5.

7 Cfr. Bellarminus de Gratia et libero arbitrio, lib. II, cap. 6.

Finally, the doctrine constantly propounded by the Fathers and all Theologians is in positive terms taught by the Church in the Council of Trent :

" Hunc (Christum) proposuit Deus propitiatorem per fidem in sanguine ipsius pro peccatis nostris, non solum autem pro nostris sed etiam pro totius mundi."[1]

Wherefore, in accordance with the teaching of the Church and the universal and constant testimony of tradition, we may infer, as an evident theological conclusion which may be termed " proxima fidei ", that God wills the salvation of all men, heathens not excepted, that He gives to all, even to the heathens, the graces necessary for their salvation.

This once admitted, the logical conclusion is that heathens with the use of reason lose salvation wholly of their own fault, since they could easily obtain it by the helps of divine grace which are not denied them.

Therefore, according to the law of divine justice, they ought to receive that punishment which is reserved in the next life to those who have, through their own fault, lost eternal salvation.

To show that this conclusion is in conformity with God's mercy and justice, in the articles that are to follow we shall explain what faith is absolutely necessary for salvation, and also what means have been established by God to enable heathen adults to acquire the faith necessary for salvation.

E. DuBlanchy, S. M.

1 Tridentin. Sess VI, cap. 2.

DIES IRAE.

DAY of wrath, that dreadful day,
Which shall melt the earth away,
David and the Sybil say—

Oh, how great shall be the fear!
When the Judge shall then appear,
And shall make all judgments clear.

Trumpet sounding wondrous tone
Through sepulchral regions lone,
Shall bring all before the throne.

Death and nature with surprise
Shall behold the creature rise,
And in judgment make replies.

Then the written book is brought,
In which word, and deed, and thought,
For just judgment shall be sought.

Judge of justice seated high,
Secret sins before thine eye,
Naught unpunished shall pass by.

How can wretched I endure?
Whom a patron then procure,
When the just is scarce secure?

King of awful majesty!
Saving free who saved shall be,
Fount of pity, save Thou me.

Holy Jesus, think, I pray!
That for me Thou mad'st Thy way,
Lest I perish on that day.

Did'st sit weary seeking me,
Did'st redeem me on the tree,
Labor vain it must not be.

Judge of justice, Judge severe!
Gift of pardon grant me here,
Ere the reckoning day draws near.

I do mourn, of guilty race,
Sin that crimsons on my face,
Spare thy suppliant, God of grace!

Who did'st Mary's sin forgive,
Badst the dying robber live,
Hope to me didst likewise give.

Prayers unworthy do not spurn,
But thine eyes in mercy turn,
Lest in fire I always burn.

With Thy flock may I abide,
May I stand at Thy right side,
When the sheep and goats divide.

When the damned in terror flee
To the bitter, burning sea,
With the Blessed call Thou me.

I beseech Thee, bowing low,
Heart like ashes in its woe,
At my death Thy care bestow.

Day of tears and mournful sighs,
When from ashes shall arise,

Guilty man to judgment nigh,
Spare him, therefore, God on high!

Holy Lord, O Jesus blest!
Give to them eternal rest.

Amen.

H. F. FAIRBANKS.

Milwaukee, Wis.

THE JERUSALEM SCHOOL OF BIBLICAL STUDIES.

IN the last Congress of the Orientalists, which was held at Geneva, during the month of September, 1894, Professor Socin, of Leipzig, an authority in Semitic studies, declared that Palestinian studies require men to live in that country, always ready to take advantage of the discoveries made there. This need is the more urgent, in as much as the old traditions and manners thus far maintained inviolate, are in danger of disappearing before the modern railway, so rapidly transforming the face of the country by substituting for the time honored customs of the East the new civilization of the West.

It was possibly a sense of this same pressing need which prompted the President of the Society of Biblical Literature and Exegesis, in his address delivered in Hartford, June 13, to propose that an American school for Oriental Study and Research be established in Palestine.

"The object of the school would be to afford graduates of American Theological Seminaries, and other similarly qualified persons, opportunity to prosecute biblical and linguistic investigations under more favorable conditions than can be secured at a distance from the Holy Land; to enable them to study the 'Fifth Gospel;' to gather material for the illustration of the biblical narrative; to settle doubtful points in biblical topography; to identify historic localities; to explore and, if possible, excavate sacred sites."[1]

This was precisely the purpose of the Dominican Fathers, when, five years ago, they founded the Biblical School of St. Stephen at Jerusalem. They perceived the necessity of opening a school for the study of Scripture, and especially its historical aspects, under the light thrown upon it by archeology, linguistics and topography of the Holy Land, and, in general, by the traditionary customs of the East. In Rome and Athens, schools have been established in order

1 The Biblical World: October 1891, p. 306. It is believed that Beirout will commend itself as the most eligible place, although undeniably the chief interest and attraction for the student and explorer lie in the Land of Promise.

that their treasuries of literature and art might be studied in the places whence they sprung and developed.

It must be confessed that the subject of higher Biblical Studies has not always received the attention in our Universities and Seminaries which its intrinsic importance deserves. Of late years, however, remarkable activity has been displayed in some of our Catholic institutions of learning to bring the critical study of the Sacred Scriptures into the foreground of the theological curriculum. But, whatever efforts may be made in this direction by our Seminaries and Universities, none of them can supply the facilities for this special branch of theological study which are to be met with in Jerusalem.

These special advantages are pointed out by Leo XIII. in a letter addressed to Father Lagrange, director of the School, under date of April 17, 1892.

"In your school is to be found the most thorough equipment for the pursuit of the theoretical branches of Biblical Science, while, at the same time, attention is given to the practical side of the subjects treated. For the purpose of minute inspection of celebrated localities, or of gaining a more comprehensive knowledge of the whole country, nothing could be more efficient than the series of excursions to the most memorable places." These words contain in brief the program of the School, and indicate its most notable and characteristic features. Its teaching is given in a practical, or rather in an experimental manner. Doubtless it may be said that we need not go to Palestine to study the question of inspiration, or to acquaint ourselves with the newest views advanced by modern critics. This is true, and we might add that the libraries of America, and more especially of Europe, furnish us with far better materials for research than can be afforded by any new and unassisted institution situated in an Eastern country where the notions of scientific progress are very primitive, and where the harassing Mahometan government views with jealous displeasure the introduction of the works of St. Thomas, who committed the unpardonable crime of refuting Averroës.

But, besides that Scriptural studies are not all confined to such theoretical questions, it is plain that Biblical work, as every other work, can be carried on with much more satisfaction if the heart and imagination are stirred up and aided,—"Da amantem et sentit quod dico." And we could venture to say, therefore, that Palestine is a place well adapted to inspire love for the Sacred Books.

Such is the impression of learned scholars who have visited the Holy Land. Less than a year ago, the Abbé Vigouroux wrote to Father Lagrange: "In Palestine one breathes the very air that fanned the brows of the Prophets and Evangelists as they wrote. Before our eyes are the scenes amidst which their lives were passed. The hills and the groves are the same that looked down upon the hurrying multitudes of twenty centuries ago. Even the very trees that sheltered Our Lord and His disciples from the noon-day sun are there to perform the same welcome office for us also.

"In spite of all the political revolutions that have troubled this small part of the earth, it is surprising to observe how many things remain unchanged. Although Palestine is a province of Turkey, yet one who goes there can, with hardly an effort, revisit in imagination the scenes pictured in the Bible and find in them a freshness and vigor that cannot be produced elsewhere. A camp of Bedouins recalls to mind the Patriarchs who pitched their tents on the same spot, perhaps, and whose household arrangements and primitive simplicity must have differed very little from what may be seen daily among their descendants. At almost every step some Biblical incident is suggested. The pleasure afforded by these relics of the past is such as cannot be enjoyed except in the Holy Land. The fountain of Siloam is still 'flowing on in silence' as in the days of Isaiah. . . . The women still grind corn for their daily meals as they ground it two thousand years ago. . . . Thus a background is given to the events narrated in the Bible; a new life is imparted to them; and the faithfulness of description to be found in the sacred writings acquires a new value for us." Father Vigouroux concludes: "I have no excuse to offer for the length of my letter but this, that one easily allows

himself to be carried away by his feelings when speaking of the Holy Land."

I remember hearing the learned Abbé give an account of one of his journeys into Palestine, and it was evident that the scenes there had produced a vivid impression on his mind. The sacred text took on a new meaning for him. It became something real and living. "He opened to us the Scriptures," as said the disciples of Emmaus; and we could not but feel how much more he loved the Scriptures, and that he was determined to devote his life to this study. He became convinced of the importance of personal research in Palestine. "How much work still remains to be done," he would say. "Palestine has been so little explored that discoveries of the greatest value are likely to reward the student."

It must not, however, be inferred that the school of Jerusalem is a school of mysticism. It is true that the heart has little to do with history; yet the enthusiasm stirred up by daily contact with so many mementos of the past should not be underestimated. The surroundings in the midst of which things grow and develop should not be forgotten. Nothing in this world stands alone. A spirit of dependence pervades all. Even the subject of inspiration, that has hitherto been considered mainly from an *a priori* point of view, might become more intelligible were it considered according to the inductive method in connection with topographical and ethnological facts. The Bible must be studied in parts, compared one with another, in order that truly scientific conclusions may be arrived at. A fundamental difficulty in such investigations is found by theologians when they try to determine the part to be ascribed to God, the author of all Scriptures, and that for which the sacred writer alone is responsible. Such *a priori* methods generally used have produced some very strange results, and have led to some startling statements by writers on the dogma of inspiration.[1]

The Bible has to be considered in itself and in its history, to see the true characteristic of its various parts, to deter-

1 See, for instance, M. P. Dausch, Die Schriftinspiration. Eine biblischgeschichtliche Studie. Friburg, 1891.

mine the aim which the various writers had in view, and, according to the very matter of the books and the purpose of the authors, to ascertain what kind of truth is to be looked for in such or such portion of the Scriptures; what share is to be allotted, in the interpretation of the sacred text, to the influence of the times and the surroundings.

Now, a sojourn amid the scenes with which these facts and details are so intimately connected, affords a better understanding of all these circumstances, and, at the same time, supplies a training in this *a posteriori* method which nowadays is so necessary for the scientific treatment of Biblical questions. The knowledge of Scripture implies the knowledge of two other sciences: Oriental languages and Biblical geography; and for the acquisition of both, exceptional advantages are to be found in Jerusalem.

Every student feels the necessity, at some time or another, of a thorough acquaintance with the topography of the Bible. The characters therein described become more living and produce a deeper impression on the mind when they are recalled in connection with their native surroundings. The lives of Our Saviour recently published, met with an extraordinary success, chiefly, it is said, because they showed an unusual and accurate knowledge of the Holy Land. The writers of these books have made use of the geography of Palestine in such a manner as to bring into bold relief the characters depicted.[1] Scriptural geography is still, however, a great mine ready to be worked; and many valuable results may be expected.

But books can never supply the place of personal investigation. To quote once more the Abbé Vigouroux: "One can hardly take a step in Jerusalem without coming upon something worthy of careful study. The position of the

1 "If this were the place to explain the wonderful success which the most mediocre of Renan's works met with thirty years ago, one of the chief reasons to be adduced would be the novelty with which he describes Jesus; and possibly he contributed to the diffusion of the idea that in order to treat the evangelical history with pen or brush, it is well to have become a Palestinian."—Le Monde, Aug. 23, 1895, art. La traduction de l'histoire par l'art.

holy sepulchre, the Temple and many other famous places, are known, it is true, but the location of the tomb of David, and of the ancient walls of the city, are still matters of conjecture. The situation of Capharnaum, and of Bethsaida, the geography of the neighborhood of Lake Genesareth, are doubtful still." The reason is plain. Until of late, comparatively few scholars of Biblical science have studied Palestine in Palestine. The learned have spent more time among their books and in musty libraries than they have in wandering over the warm Eastern fields. Then, too, many of the travelers who have visited the historic scenes remained there for such a short time that their observations are of little value. One must become familiar with the country by dwelling there a long time. Much useful and suggestive information may thus be obtained, and the land may be thoroughly explored, and many problems unravelled, and false, but deeply imbedded notions, removed. We notice with pleasure the following not dissimilar views expressed by a former disciple of Fr. Vigouroux, himself an extensive traveler in the East, and an experienced professor of Oriental languages, Dr. H. Hyvernat, who in the current number of the *University Bulletin* (page 181) says: "There is no doubt that the Bible, read in the light of the manners and customs of the East, gains in clearness and depth of meaning. To note the Oriental social life of the present is to read the history of the Bible in the vividness of reality. For that purpose, however, it is not enough to gather and examine a certain number of facts of the Oriental social life; it is imperative to ascertain how those facts are viewed by the changeless Oriental mind. . . . For this one must have an aptitude of mind for Oriental method of thought and life, as well as a knowledge of the ways of the Orientals. . . . The best way to acquire that aptitude of mind for Oriental methods of thought is, undoubtedly, to go and live with the Orientals. The Oriental life, we might say, is like a monument, the different parts of which are harmoniously fitted together. Whoever but enters that monument, if he is an intelligent observer, will soon detect and appreciate its style of beauty."

Now, it is the frequent excursions in the interest of archeology that form one of the principal attractions and chief advantages of the school at Jerusalem. Every Tuesday evening a number of the students walk about in the city or the neighborhood ; and on the first and third Thursday, longer expeditions are made. At the end of the year, weeks or months are spent in traveling and studying localities mentioned in the Bible. Ruins, inscriptions and traditions, all receive due attention. Valuable collections of historical mementos have already been made.

At present the best collection of Jewish antiquities is in the Louvre. America, through her students, should endeavor to rival even that great museum. A young American, Mr. J. Bliss, a member of the Palestine Exploration Fund, has already won distinction from his explorations made around what is supposed to be the site of the ancient Lakish. The place is situated between Egypt and Syria on the plain formerly inhabited by the Philistines. This district has often been traversed by invading armies from Egypt and Assyria, and the town of Lakish was used as a point of vantage. The remains of eight different cities have been found, one above the other, on the ancient site.

The stereopticon and panorama are successfully employed to rouse enthusiasm in the study of the localities and topics connected with the Holy Land; but much more solid and lasting results are obtained from actual study amid those scenes, as is afforded to those who enter the Biblical School at Jerusalem.

In two years, opportunities are given for visiting the whole of Palestine. During the present scholastic season, which opened on the 15th of October, the following three excursions are to be made:

1st. November.—Western Samaria: Giphneh, Tibneh, Kefr-Haris, Tomb of Joshua, Mejdel Yaba, Ras el Ain, Jiljilieh, Kh. Tafsah, Jiljilia, Taiyebeh, Rimmon, (about eight days).

2d. February.—Eastern and Middle Judea: Bethlehem, Desert of Tekoa, Ain Djedy, Sebbeh, Djebel Ousdoum, Tell Main, El Kermel, Tell Ziph, Beni-Naim, Hebron, (about six days).

3d. After Easter.—Ramleh, Lydda, Cæsarea of Palestine,

Caiffa, Mount Carmel, Saint John of Acre, Tyre, Sidon, Deir el Kamar, Coelesyria, Baalbeck, Damas, Batania, Trachonitis, Hauran, Country of Job, Jerasch, Amman, Hesban, Madaba, Mount Nebo, Jordan, Jerico, (about twenty-five days).

But geography is not the only subject investigated. The Oriental languages have a large space allotted to them in the program of the school, which includes regular elementary and higher courses in Hebrew, Syriac, Arabic, Armenian and Assyrian.[1]

An advantage not to be forgotten, and of an exceptional character, consists in the fact that the student of Hebrew and kindred Semitic tongues, by coming in living contact with the Eastern people is naturally familiarized with the genius of the Hebrew as well as of the Arabic and Syriac languages. Arabic is the common language of the country, and Syriac the liturgical language of a large portion of the clergy of Syria.

Moreover, as the young ecclesiastics who frequent this school come from different parts of the world, the mutual intercourse afforded by the community life of the school presents opportunities for increasing one's linguistic knowledge in other directions. The connection of Biblical studies with other branches of the theological disciplines is also illustrated by a parallel course, covering all parts of a theological curriculum, so that a student is actually enabled to pass his examinations for degrees in theology on the same conditions as in the Minerva at Rome.[2]

1 HEBREW: Elementary course, taught by Rev. P. A. Janssen, Monday and Friday. A course of Exegesis involves the higher study of Hebrew. SYRIAC: Elementary course, conducted by the Rev. P. J. Rhetoré, Monday and Friday. Higher course, Wednesday and Saturday. ARABIC: Elementary course, given by the Rev. P. E. Doumeth, Monday and Friday. Higher course, Wednesday and Saturday. ARMENIAN: Monday and Friday, by Prof. Rhetoré. ASSYRIAN: Cuneiform inscriptions, taught by the Very Rev. M. J. Lagrange, Saturday afternoons.

2 During 1895-1896, the following courses are offered: DOGMATIC THEOLOGY: De Sacramentis, Monday, Wednesday and Thursday. MORAL THEOLOGY: De Justitia, etc., Friday and Saturday. DE LOCIS THEOLIGICIS: Monday and Friday. PHILOSOPHY: Logic and Ontology, every day except Thursday. CHURCH HISTORY: Wednesday and Saturday.

Some idea may be formed of the methods pursued in the school, from the words of its director: "It is customary," says he, "to begin an investigation of any one of the sacred writings by taking for granted, as proved by the book itself, a number of propositions relating to its authenticity, its object, its character and its author. This method furnishes us a guide for exegesis. But the age in which we live demands distinct proof of everything; wherefore I deem it preferable to treat the subjects mentioned as problems demanding separate solution after we have made a thorough study of the book itself."[1] The scientific turn which Dr. Lagrange, the professor of Biblical criticism and exegesis, gives to his work is made evident by his method. Although he lays great stress upon internal criticism, yet he does not neglect the external sources of information. "Internal criticism," he says, "always needs a guide of some kind; and the safest guide is that given by tradition. The results obtained from internal criticism should be compared with those obtained from tradition."

His spirit of independent research is manifested by his view of modern Pentateuchal criticism. "The Elohistic and Jahvistic explanations given by most scholars—(J. E. D. P., to use their technical signs)—apply very well to Genesis, but they lose somewhat of their probability when considered in connection with the rest of the Pentateuch. In any case the question presents a literary problem which we have to study with the utmost composure. No one but sees that the strong *a priori* theses generally to be found in our courses of Biblical introduction are quickly becoming antiquated; the time is come for Catholic scholars to take active part in the work of commenting on the Pentateuch from a critical point of view, to follow the text step by step, always preferring, however, for the solution of problems, historical witnesses, especially when such testimony can be traced

1 *La Revue Biblique Internationale*, a quarterly magazine edited by the professors of the School of St. Stephen. The January number of this year deals with Dr. Lagrange's course—"Les Sources du troisième Evangile."

back to the time of the events forming the subject of investigation."[1]

This in substance is the method of the Rev. F. Lagrange. How anxious he is to apply it, we may judge from his reflections upon the Encyclical *Providentissimus*:—"We have no complete and thorough Catholic commentary of all the original texts of the Bible. The Abbé Trochon when reproached with the too frequent reference to Protestant commentaries in the treatment of philological questions, asked the direction for Catholic works which could give equal satisfaction.[2] This state of things is justly deplored in the Encyclical. Hence it becomes a duty for Catholics not only to comment on the substance and the marrow of Scripture, but also to write and comment on the philological and historical features of the original texts."[3]

It is to be hoped that Dr. Lagrange himself will take the initiative towards the realization of his idea, and, with the facilities afforded him by residence in the Holy Land, will give to the Catholic world a work of permanent value.

Another desire of Dr. Lagrange and one well worthy of consideration, is that students, even in the preparatory school of philosophy, should begin the study of the Semitic languages, and especially of Hebrew.[4] Thus the language would grow on them, and the problems of Theology would become more intelligible and acceptable. Moreover, the students who have a taste for purely Biblical work would, at the end of their course, be prepared to enter upon their special lines.

Afterwards studies have to be taken up which have to do

1 Revue Biblique, 1895, p. 57.

2 Id. ibidem.

3 So Rev. Fr. R. Cornely, S.J. confesses in his *Compendium Introductionis in S. Scripturam*, which is widely used as a text-book: "Cum nostro dedecore fateri cogimur Protestantes studiis suis philologicis et historicis Catholicos superasse atque rem eo deduxisse, ut Catholicus interpres qui Scripturis accuratius studium impendere velit, Protestanticis operibus, philologicis, historicis, archaeologicis *carere nequeat*."—p. 175.

4 In Germany, the Hebrew language is taught even in the colleges.

with the "theological sources" of faith. Is not this the proper time to examine the historical character of Holy Writ, and the questions of canonicity and Biblical archaeology? Is it not universally admitted by Catholic apologists that the Sacred Books and especially the Gospels are considered from a historical point of view, as basis to establish the fact of Revelation? Following this plan, time would remain in the theological course [1] to study the Bible as theologians, to investigate the text of the Prophets, or of the Apostolical writings; whereas, too often, it is only at that time that students begin to study Hebrew, Archaeology, Biblical Introduction; and, unfortunately, no time remains to open the Bible. It is to be sincerely hoped that in the near future our American seminaries will realize this idea. The love of Sacred Scripture which prompted Dr. Lagrange to express his desires, should also impel our seminaries to hasten and make them realities. Such is the formal desire of our Holy Father: "That Holy Scripture may find the champions that are needed in so momentous a battle, and the whole teaching of Theology should be pervaded and animated by the use of the divine Word of God."[2]

"Nothing could be more in accord with the wishes of the Sovereign Pontiff," wrote an eminent Biblical scholar, upon the appearance of this Encyclical, "than to establish in some of our Catholic universities, classes having for their object the instruction of young men preparatory to making them professors of Scripture. Such classes should be devoted to the imparting of a thorough knowledge of the Oriental languages, of Hebrew, Assyrian, Syriac, etc., learned Exegesis,

1 It should be noted that it is a mistake, or, at least, a mere convention, to call the study of the fact of Revelation, of the foundation of the Church, and the investigation of theological sources, "Dogmatic Theology." These are purely historical and critical studies, preliminary to Sacred Theology. Why should not our theologians recognize this fact and, setting aside their usual but illogical method, deal with these questions after the historical fashion and in the vernacular? Is the importance of the problem a sufficient reason for tying it down to a method at once unsuitable and inadequate?

2 Encyc. *Providentissimus.*

and the various questions involved in Biblical Introduction. The original texts could then be lectured on directly. Universities establishing such courses and manifesting thereby their zeal for the promotion of Biblical sciences and their spirit of devotion to the Church, would be certain of obtaining the protection of His Holiness." (A. Loisy, Les Etudes Bibliques, p. 86.) The school at Jerusalem is eminently fitted to realize this idea expressed by the Abbé Loisy; for, as Father Vigouroux says: "This Practical Biblical School corresponds perfectly with the views of Leo XIII; and is destined to become for the whole Church a seminary of Biblical science."

JOSEPH BRUNEAU, S.S.

St. Mary's Seminary, Baltimore.

"AND ON EARTH PEACE TO MEN OF GOOD WILL."

NOT many years ago, on occasion of a visit, during the Christmas holidays, to a Catholic school, I heard the children recite Longfellow's "Christmas Bells," and it struck me that the words he uses, "Peace on earth, good will to men", were not the best to make a child value the meaning of the text of the Scripture, and of the *Gloria:* "peace on earth to men of good will." Now, it seems to me of great importance that those who have the guardianship of Catholic youth should carefully adhere to the traditional translations of the Church, especially of the Vulgate, in preference to translations and explanations from any other source, whether Catholic or non-Catholic, no matter how good the faith may be, or great the learning. With regard to the above mentioned passage it may be interesting to examine the accuracy of the translation of the Vulgate, and show what a weight of testimony is in its favor, independently of the approbation of the Council of Trent ordaining the use of

that version in all "public readings, discussions, sermons and expoundings, as authentic."

The words, as is well known, occur in the 14th verse of the II chapter of St. Luke's Gospel. They are also incorporated in the Hymn, *Gloria in excelsis Deo.* The tradition and authority of the Latin Church are in favor of them. It is true that the Textus Receptus of the Greek Testament, which has not the approbation of the Church of Rome, has a different wording: "on earth peace, good will to man," —καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. It is also true that very many of the Greek Fathers have the same reading; though it cannot be said that their interpretation of the words is the same as that of non-Catholic translators; for the meaning of these latter involves a doctrine in keeping with the cardinal principle of Protestantism—justification by faith alone. It is, according to them, God's good will to man, independently of man's works, which is here proclaimed. The Catholic meaning of the text is just the opposite—peace to those who, through their will,—a good will,—from which springs every good act, and which initially contains them all, correspond with God's grace moving their hearts, enlightening and aiding them; in fact, to His elect. Just as Christ did not pray for the world, but for His elect; so the same truth is proclaimed here, that God has come to give peace of heart to men of good will, His elect.

Besides this, the oldest and most reliable codes of the Bible give us, even in Greek, the words of the Vulgate. Thus we read "of good will", εὐδοκίας, in the Codex Alexandrinus *A.* Cardinal Mai has given us his edition of the Codex Vaticanus, *B.;* and in this is the same word, in the genitive, εὐδοκίας, the genitive of quality; it qualifies "men." The Rationalist Tischendorf, in his Editio Septima of the Greek Text, gives the same word in the *genitive* and not in the *nominative*, as does the Textus Receptus. After quoting codes on both sides of the question, very many Greek codes and writers in favor of the nominative, he adds: "It is incredible that εὐδοκίας could have come from a corrector; εὐδοκία offered itself. Moreover, the reading received by us

is, in the first place, commended by the sense itself, for very fittingly this hymn is completed with two members, the one glory to God, the other peace on earth to men of good will—εὐδοκίας.

The annotator of the Books of St. Irenaeus is in favor of our translation. St. Irenaeus was a Greek Father of the second century, the disciple of St. Polycarp who was himself the disciple of St. John the Evangelist. He must have heard from his master these words, who in turn must have heard them from the Apostles, who knew of St. Luke's Gospel. In his III Book against Heresies, c. X, § 4, St. Irenaeus gives the very words of the Vulgate: "Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis." Unless the translator or transcriber, following the Vulgate, wrote thus, St. Irenaeus read the word εὐδοκίας in the genitive case. It is worth while hearing what the learned Dr. Philip Schaff has to say on this point, in his notes to a commentary on Holy Scripture by John Peter Langes, D.D., translated by him. Speaking of verse 14, he writes: "Here we meet with one of the most important differences of reading which materially affects the sense . . . εὐδοκίας (the genitive depending on ἀνθρώποις, and connected in one sentence with ἐπὶ γῆς εἰρήνη) is the reading of the oldest and weightiest uncial manuscripts, Codex Sinaiticus, as edited by Tischendorf, Codex Alexandrinus, or *A.*, Codex Vaticanus or *B.*, Codex Bezae or *D.*, the Itala, the Vulgate (*hominibus bonae voluntatis*, to which Wiclif and all the Roman Catholic versions conform), Irenaeus, the Latin Fathers, as Ambrose, Hieronymus, Augustine; and it was approved by Beza, Bengel, Mill, R. Simon, Hammond, and adopted in the text by Lachmann, Tischendorf, etc., and among modern commentators by Olshausen, Meyer and Ewald. The internal evidence also is rather in favor of εὐδοκίας." "The weight of external evidence is strongly in favor of the reading εὐδοκίας, in the genitive, so that the angelic hymn consists of two, not of three, clauses, the last three words qualifying and explaining ἐπὶ γῆς εἰρήνη ἐν ἀνθώποις εὐδοκίας." Professor Schaff, however, translates the word not so as to mean the good will of man

towards God, "as Roman Catholic versions have it, so as to limit the peace to those disposed to accept the Messiah and be saved;" but as meaning "the gracious pleasure of God towards men." This, however, is in accord with his system of belief, and was to have been expected.

We certainly do not need the approval of those not of the Church for our acceptance of what she, the Spouse of the Holy Ghost, proposes for our acceptance, but it is pleasant to see her heavenly prudence receive the commendation of those who are not of her communion, and who differ so widely from her rule of faith.

F. S. CHATARD,
Bishop of Vincennes.

CONFERENCES.

SACRAMENTAL CONFESSION WITH OR WITHOUT ABSOLUTION.

Qu. In his article "De Confessione Generica," (Oct. number of AMERICAN ECCLESIASTICAL REVIEW, p. 241) Fr. Sabetti says: "Si absolutionem recusat eamque dimittit, collata solum simplici benedictione, privabit eam magno cumulo gratiarum."

When Confession is required for gaining Indulgences, Confession only, not Absolution is required for those (Lehmkuhl—vol. II, n. 539.) who are in the state of grace. Such being the case, I do not see how the refusal of Absolution to B. will be a privation "magni cumuli gratiarum." I do not ask in a spirit of criticism, but for information and guidance, as the matter of this "Confessio Generica" has practical difficulties for the Confessor.

Resp. To say that Absolution is not necessary for gaining Indulgences (for which Confession is prescribed) does not imply that the omission of Absolution is not a considerable loss of sacramental grace. There are instances when a prudent Confessor will deem it necessary to refuse Absolution, not because the penitent is unworthy of it, but because the giving of Absolution might confirm an erroneous conscience or scrupulosity. In such a case, it is preferable to deprive the penitent for the moment of the sacramental grace of Absolution, in order to correct a false tendency of conscience or an erroneous judgment which in the long run would incapacitate the person to receive other and greater benefits from the sacrament.

Here then the Confessor would have to ask himself whether Absolution is *necessary*, and in view of his duty to *direct* the conscience as well as cleanse it, would conclude it to be wiser not to give it, although conscious that the penitent suffers a loss of sacramental grace, which however brings a

gain of practical wisdom in the way of obtaining future graces by a well regulated spiritual conduct.

In some such sense must the passage of P. Lehmkuhl be understood. He refers to a decision of the S. Congregation, and on examining the wording of this decision we find that the *Dubium* which called for it, contains the words "vel si in aliquam levem culpam prolapsi sunt, *opportunum confessario videatur*, *absolutionem non esse eisdem impertiendam.*" These words evidently suggest the case, or a similar one, which we have given. Hence P. Sabetti's contention fairly interpreted, seems to us quite in harmony with Lehmkuhl and the decision of the S. Congregation.

THE "ACTUS HEROICUS" AND REQUIEM MASS.

Qu. Is a priest who has made the "Actus heroicus charitatis pro Defunctis" privileged to say the *Missa de Requie* on feasts of *minor duplex* rite?

If so, must he acquaint the Ordinary of the diocese with the fact that he has made the "actus heroicus" which entitles him to the privilege?

Resp. Priests who have made the so-called "actus heroicus charitatis," have the *personal* right of the *privileged altar* for every day in the year on which they make their "intention" for the dead. But this does not give them the right to celebrate in black on double feasts of any kind, unless they have that right on other grounds, as is the case for at least one day of the week, in all the dioceses of the United States where the Apostolic Faculties given to missionary Bishops are delegated. In some dioceses the clergy enjoy a special Indult which allows them to say mass in black on minor double feasts several times a week. This privilege may also be obtained on personal application to the Holy See. These favors have no necessary connection with the "actus heroicus charitatis", which requires for the gaining of the indulgences, simply that a priest say the *missa de Requie* whenever the rubrics or his privilege allow it.

There is ordinarily no necessity of acquainting the Bishop

with the obtaining of such favors. (See AM. ECCL. REVIEW 1891, Nov., Pg. 351.)

ARE ADDITIONS TO CEMETERIES TO BE SEPARATELY BLESSED?

Qu. It has been the custom in many places I know of, when a cemetery has been filled with graves, to remove the enclosure on one side and take in more ground. In as much as the part added was very much smaller than the original cemetery, it was not considered necessary to bless it, according to the axiom "major pars trahit minorem," as when water is added to Holy Water, or oil to Holy Oil.

De Herdt, vol. III, n. 300, contends that this is wrong. His reason is that the added ground does not mix with the blessed ground as water and oil mix with blessed water and oil. He admits, however, that when an addition is made to a church, the part added needs no blessing but partakes of the blessing of the church, though I may say it does not seem as clear, why the added part should mix with the church any more than the added ground with the cemetery.

Would you kindly inform me through the medium of your excellent REVIEW, if the ground so added needs a special blessing?

Resp. The contention of De Herdt, who in this matter follows Baruffaldi (tit. 74, n. 11) and the older interpreters of Catholic Liturgy, seems to us well founded. It is true that the added part of the church "does not mix with the church any more than the added ground with the cemetery," if mixing is to be understood in the sense applied to water or oil. But the part added to a church by its extension becomes an integral part of the edifice, in the sense that you cannot take it away without practically destroying the church as a whole. Three walls of a church do not make the church, although they form the larger portion of it; which communicates the blessing on the principle cited "pars major trahit minorem." In the case of the cemetery, the new portion, although contiguous to the old and larger, remains an addition, in the sense that it may be taken away without destroying the integrity—if I may use the word—of the cemetery as originally blessed, even when one side of the prescribed enclosure has been removed.

"THE ORDINARY—WITH THE CONSENT OF THE SACRED CONGREGATION."

Qu. In the excellent paper by Dr. Péries on the "Titulus Ordinationis" in the last number of the REVIEW, the following phrase occurs: "Should a priest, after being admonished, continue to lead a scandalous life, the Ordinary, with the consent of the Sacred Congregation, could deprive him of the *titulus missionis.*" Does this mean that a Bishop could not suspend or remove a recalcitrant priest who has been ordained and appointed under the "titulus missionis," without having recourse to the S. Congregation?

Resp. No; the intended sense of the phrase is that the S. Congregation has acknowledged the right of a Bishop to remove a priest under the given circumstances. This becomes plain from what immediately follows in the context of the above passage.

REQUIEM MASS ON FEASTS OF DOUBLE RITE.

CASE I.

Qu. My neighbor, across the diocesan boundary line, says the Roman office as prescribed in his diocese. I have the American ordo, which is used in our diocese. Occasionally, at funerals and the like, we help each other. Lately I asked him to say a Requiem (anniversary) Mass in my church, as I had announced the Mass the previous Sunday, and was unexpectedly taken sick. When he came he wanted to say the Mass of the day, which was, according to his ordo, a *double*, whilst my office being a *semi-double* gave me the right to say a Requiem Mass. Could he have followed my ordo, as he was saying Mass in my church, and could I in a similar case follow the rite of his diocese in case I was obliged to celebrate in his church?

Resp. In the case of a funeral Mass, *praesente corpore*, or an anniversary, or any solemn occasion which brings a number of people to assist at the Mass, the celebrant may follow the local ordo which gives him the right to say a votive or Requiem Mass, even though he recites a *duplex* office according to the ordo of his own church.

To quote only one of several decisions given on this point by the S. Congregation of Rites:

"An sacerdotibus qui recitaverint officium alicujus Sancti duplicis, licitum sit recitare missam de Requie in aliena ecclesia ubi non dicitur officium duplex, imo fiunt exequiae pro aliquo defuncto praesente corpore, vel anniversaria?

"*Resp.* S. R. C. die 4 Mart. 1866. *Affirmative.*"

CASE II.

Qu. In a diocese where an Indult authorizes the singing of two Requiem Masses a week on feasts of double rite, if there occur in one week two semi-doubles, may *four* Requiem Masses be sung? or, as P. Mach, S.J. teaches in his *Trésor du Prêtre*, does the occurrence of the semi-doubles nullify the concession as to the doubles, and may only *two* Requiem Masses be sung during that week?

Resp. In the case of a *personal* privilege there exists an obligation of restricting the same to the semi-doubles when possible; but where the privilege is *local*, as in the given case, it would appear to extend outside of the semi-double feasts, at least as regards a *missa contata*. Putzer in his "Commentarium", n. 155, cites a declaration of the S. Congregation, dated 15 Apr. 1880, which, although it refers primarily to the privileged altar, seems to cover the present case: "Ecclesiae quae indultum obtinuerunt ab Apostolica Sede, bis vel ter in hebdomada missam de Requiem canendi in duplicibus, tali indulto frui etiam possunt, si in eadem hebdomada totidem officia semiduplicia occurrunt." See also Acta S. Sedis xxi, 627.

ANALECTA.

EX S. CONGREGATIONE CONCILII.

CIRCA IUS ET MODUM PRAESENTANDI CANONICOS HONORARIOS.

(*Per summaria precum.*)

Ecclesia Nicolsburgensis S. Venceslao dicata in dioecesi Brunensi ad dignitatem Collegiatae insignis a Gregorio XV. *an.* 1162 erecta fuit instante Card. Francisco, principe a Dietrichstein Omolucensi Episcopo, qui in illa Praepositum et quatuor Canonicos institutos, praeter alios Ecclesiae ministros, et integro dotavit, ea tamen addita lege ut ius patronatus dictae Ecclesiae cum postestate nominandi et loci Ordinario praesentandi Praepositum et quatuor Canonicos, ipsi et ipsius utriusque sexus haeredibus et successoribus Dominis et Principibus a Dietrichstein in Nicolsburg perpetuo servaretur.

An. 1760, Ioannes Checotti Capituli Praepositus quintum canonicatum fundavit et non multo post Carolus, princeps a Dietrichstein proventibus auctis, unum ex quinque canonicatibus ad dignitatem Decanatus evehendum curavit, quod factum est Bulla Clementis XIV qui insuper Canonicos omnes existentes eorumque successores privilegio mozzetae violacei coloris perpetuo decoravit.

Anno 1794, Imperator Franciscus II, rogante Carolo Ioanne, principe a Dietrichstein et consentiente Ioanne, Bruenensi Episcopo Canonicis Nicolsburgensibus, duobus honorariis minime exceptis, ius insignium quorumdam attribuit concedens singulis Canonicis eorumque successoribus ut in perpetuum in vitta de collo pendente numisma gestare possent, quod ad instar crucis efformatum imaginem S. Venceslai ex una parte refert et ex alia stemma Dietrichsteinianum cum inscriptione : " Verbo et exemplo." Quae insignia sumptibus principis comparata et tanquam perpetuum peculium Capitulo relicta, Ioannes Episcopus Canonicis solemniter tradidit.

De Canonicis honorariis huiusce Capituli neque in praefata Bulla Gregorii XV, neque in litteris fundationis Card. Francisci, neque in

primaevis vel posterioribus Capituli statutis ulla mentio reperitur. Prima eorum vestigia a. 1780 apparent, quo Archiepiscopus Olomucensis Capitulum certius reddit se ex voto Caroli principis de Dietrichstein duos ab eo praesentatos honorarios canonicos admisisse, eisdem diplomate nominationis expedito, qui proinde omnibus capituli privilegiis fruerentur.

Anno 1785, Ioannes, princeps patronus iam asserit patri suo Carolo eiusque successoribus ab Archiepiscopo Olomucensi ius duos nominandi Canonicos honorarios concessum fuisse unde Episcopus Brunensis, ad vacantem canonicatum praesentatum acceptavit ipsique diploma nominationis de more concessit. Alii autem aliis temporibus eadem semper ratione servata, a principibus praesentati ab Episcopis confirmati fuerunt, usquedum Venceslaus, Brunensis Episcopus principi patrono se optare significavit, ne deinceps plus quam quotuor Canonicos honorarios nominaret, qui numerus usque adhuc servatus est, adhibita semper, in nominatione peragenda, hac forma ut quoad personam promovendi, non loci id est Brunen. Episcopum sed solummodo promovendi Ordinarium consulerent.

Haec autem exponit Episcopus Brunensis: "Dum autem ad recentissima usque tempora a loci Ordinario saltem confirmationes petierunt, quam dein sequebatur per Capituli Praepositum numismatis illius supradescripti traditio, anno vertente (1894) Alexandrina principissa a Ruesdorff—Dietrichstein nominationem canonici honorarii a se peractam nonnisi curiae meae significari iussit, imo et numisma illud quod quamvis caesareae originis sit, insignis tamen ecclesiastica distinctio Canonicorum Nicolsburgensium habetur, a Capitulo sub praetextu quodam sibi procuravit et ipsi neonominato canonico honorario tradidit, qui re inexpectata consternatus illud et acceptavit quin sive nominans, sive nominatus nominationis acceptationem petierit. Quapropter ego adhuc neque principissae rescribendum duxi, neque nominationem ita peractam ullo modo agnoscendam. Quae quum omnia ita sint, nolo quidem ius illud nominandi Canonicos honorarios penes Collegiatam Nicolsburgensem, quorum numerus quatuor non excedat, quomodocumque a principibus de Dietrichstein acquisitum sit, ob tot iam annorum exercitium impugnare, hoc autem ex ipsis Sanctitatis Vestrae literis nuper datis quod Canonicos honorarios, mihi postulandum videtur:

1. ne in posterum nominationes saepe iam dictae inconsulto fieri liceat Episcopo in cuius dioecesi Collegiata sita est; necnon;

2. ut nominans abstineat ab omni actu, qui praepositis tantum ecclesiasticis competit; et tandem

3. ut sive nominans sive nominatus teneatur nominationis acceptationem petere a loci Ordinario.

In quaestionis solutionem haec animadvertenda puto.—Quamvis Episcopus in dubitationem adducere nolit, legitimum ex parte patroni ius praesentandi canonicos honorarios tamen ominino sub silentio praetereunda non videtur quaestio : an aliquo nempe legitimo titulo patronus, in casu, canonicos honorarios nominandi sibi vindicet ius.—Eo magis haec inquisito videtur necessaria quia patronissa in suis allegationibus sibi praecipue arroget huiusmodi facultatem ex ipso titulo iuris patronatus. Atqui haec illatio plane aliena est a quacumque iuris regula, nam *ex reg. 28 Iuris in 6* : "*Quae a iure communi exorbitant nequaquam ad consequentiam sunt trahenda.*" Iamvero iuris patronatus privilegium derogat Ordinarii Collatoris facultati, iure communi innixae, libere conferendi beneficia ; quocirca patroni privilegium praesentandi clericum ad beneficium, quippe iuris communis restrictivum est arctae interpretationis, adeo ut a iure nominandi titulares ad nominationem honorariorum gradus minime fieri possit ; prouti infertur ex decreto Concil. Trid.—*Sess. 25, Cap. 9 De ref.*

Neque centenariam praescriptionem utiliter invocari posse videtur, nam quando praescribenti ius commune resistit non sufficit praescriptio centenaria sed requiritur immemorialis uti aperte praecipit Bonif. VIII *in celebri cap. 1 De praescript. in 6* edicens : "Nam licet ei qui rem praescribit Ecclesiasticam si sibi non est *contrarium ius commune* vel contra eum praesumptio non habeatur sufficiat bona fides ; uti tamen est ei ius commune contrarium vel habetur praesumptio contra ipsum, bona fides non sufficit sed est necessarius titulus qui possessori causam tribuat praescribendi ; nisi tanti temporis allegetur praescriptio, cuius contrarii memoria non existat" nimirum, nisi adsit praescriptio *immemorialis*, prouti passim Canonistae in hunc effectum praescriptioni centenariae immemorialem opponunt. Ita Trident. Concil. ob resistentiam iuris communis, *in cit. loco*, decernit non posse praescriptione acquiri ius patronatus nisi, "ex multiplicatis praesentationibus per antiquissimum temporis cursum qui hominum memoriam excedat."

Proinde frustra sermo haberetur de modo *exercitii* huius iuris cum videatur ipsum ius nullimode concedi posse.

Sed ex alia parte adhaerendum videtur Episcopi sententiae qui satius putat in quaestionem non adducere jus praesentandi etiam

Canonicos honorarios relicta patrono iuris pacifica possessione. Re quidem vera Bonifacii VIII allata praescriptio est peremptoria pro casu quo nullus adsit titulus, sed in themate praescribenti suffragatur coloratus seu concessio patrono facta ab Archiepiscopo Olomucensi nominandi Canonicos honorarios. Utique probabiliter id concedere non erat in Archiepiscopi facultate nisi ponatur ex Papae benigna concessione hoc illi integrum fuisse, sed in hoc reperiri potest tituli defectus a praescriptione sanandus quippe quae non *verum* sed *coloratum* titulum exposcit. Ita cum communi Reiffenstuel *in Tit. De praescriptione.*

Sed ipso iure admisso, de eius legitimo exercitio cavendum est. Et reapse Episcopus praecipue conquestus "de modo quo ius hac ultima vice exercuit" patronus: petit "ne in posterum nominationes saepe dictae inconsulto fieri liceat Episcopo in cuius Dioecesi Ecclesia collegiata sita est." Quod iure meritoque petere Episcopum, nemo inficias ibit; quum patrono ius sit clericum praesentandi sed tituli institutio collativa Episcopo competat iuris necessitate, etsi titulus tantum ad honorem conferatur. Patrono enim ius praesentandi ita competit "ut si clericum idoneum praesentet, Episcopus vel alius ad quem institutio spectat eum admittere in beneficio instituere teneatur. Communis ac certa, *arg. c. Nobis et toto Titulo De iurepatronatus, etc.*," ita Reiffenstuel *Tit. De Iure patronatus n. 66*—Item evincitur ex *Tit. De institutionibus—Lib. III* Decret. Greg. IX. Praeterea cum agatur de Ecclesia collegiata requiritur etiam Capituli consensus uti decernunt Litterae sub forma Brevis, a. 1894 diei 29 Ianuarii, sub § 1; "Episcopus seu Ordinarius, Ecclesiasticum quempiam virum alienae Dioeceseos Canonicum ad honorem nominaturus, *praeter Capituli sui consensum*, Ordinarii cui nominandus subiicitur, notitiam et votum obtineat eumdemque Ordinarium insignia edoceat ac privilegia quorum usus nominando tribueretur." Exinde exauditur etiam Episcopi votum ut "sive nominans sive nominatus teneatur nominationis acceptationem petere a loci Ordinario."

Demum expostulat Episcopus "ut nominans abstineat ab omni actu qui praepositis tantum Ecclesiasticis competit" alludens ad insignium traditionem quam suo arbitratu facere ausa est patronissa; non obstante decessorum patronorum contraria consuetudine. Iamvero Episcopi intentionem Iuri communi esse conformem arguitur ex Titulo—*De institutionibus*—ubi distincta institutione ti tul collativa ab institutione quam *realem* vocant seu *investituram, installationem*, unanimi sententia docent, huiusm odi institutionem

non patrono competere sed ex iure decretalium Archidiacono, *cap. —Ad haec—De off. Archid.*—vel Decano seu Praeposito quoad Canonicos in capitulum cooptandos, *arg. cap. 7—De concess. Praeb.* "Hodie Archidiaconi cum evanuerit antiqua potestas, institutio realis Episcopo solet reservari. At patronis minime competit nisi ex privilegio Papae acquisierint aut legitime praescripserint. Unde conformis erat juri communi mos quem ita narrat Episcopus." Dum autem ad recentissima usque tempora (patroni) a loci Ordinario saltem confirmationem petierunt, quam dein sequebatur per Capituli Praepositum numismatis . . . traditio, etc.

Quare, etc.

Emi Patres die 27 Aprilis 1895, rescripserunt.

Affirmative iuxta petitionem Episcopi.

EX. S. C. EPISCOPORUM ET REGULARIUM.

CONGREGATIONIS SSMI SACRAMENTI

DECRETUM.

Approbantur Constitutiones Congreg. SS. Sacramenti.

SSmus Dmnus Noster Leo PP. XIII in Audientia habita ab infrascripto Emo Cardinali Sacrae Congregationis Episcoporum et Regularium Praefecto sub die 29 aprilis 1895 suprascriptas Constitutiones, latino idiomate exaratas, prout in hoc exemplari continentur, cuius autographum in Archivio praelaudatae Sacrae Congregationis asservatur, benigne approbavit et confirmavit, prout praesentis Decreti tenore approbantur et confirmantur, salva Ordinariorum jurisdictione, ad formam Ss. Canonum et Apostolicarum Constitutionum. Datum Romae ex Secretaria memoratae Sacrae Congregationis Episcoporum et Regularium die 8 Maii 1894.

L. ✠ S.

ISIDORIUS Card. VERGA, *Praef.*
F. TROMBETTA, *Pro. Secretarius.*

EX. S. CONGREGATIONE INDULGENTIARUM.

NONULLA PRIVILEGIA CONCEDUNTUR TERTIARIIS ORDINIS S. BENEDICTI.

D. Romaricus Flugi Ordinis S. Benedicti et Abbas Generalis Congregationis Cassinensis primitivae Observantiae, ad S. pedis osculum provolutus humiliter exponit quod per declarationem authenticam S. C. Indulg. sub data die 15 Ianuarii, 1895, Institutum Oblatorum saecularium S. Benedicti canonice in ecclesiis suae Congregationis erectum, fuit recognitum aequivalere Institutis aliorum Ordinum Religiosorum, et proinde subjacere legibus a S. Sede statutis praesertim, quatenus eadem persona pluribus Tertiis Ordinibus adscribi non possit.

Proinde juxta has dispositiones Institutum Oblatorum saecularium S. Benedicti versaretur in pejori conditione ac caeteri Tertii Ordines, si privaretur iis gratiis et indulgentiis quae generatim aliis conceduntur.

Quapropter Orator humiliter exorat S. V. ut extendere dignetur ad praelaudatum Institutum Oblatorum saecularium S. Benedicti sequentes gratias et indulgentias jam a S. Sede aliis Ordinibus Religiosis concessas:

1° Absolutio in *Articulo mortis* juxta formulam praescriptam a Benedicto XIV in Const. *Pia Mater*.

2° Benedictio Papalis bis in anno juxta formulam Benedictinam.

3° Benedictio cum plenaria Indulgentia in sequentibus diebus: in Festo Purificationis B. V. M.; in Festo SS. Apostolorum Petri et Pauli; in festo Exaltationis S. Crucis, vel in casu impedimenti, in dominicis hos dies festos immediate sequentibus.

Et Deus.

S. Cong. Indulg. Sacrisque Reliq. praeposita, utendo facultatibus a SSmo Dno Nostro Leone PP. XIII sibi specialiter tributis, Oblatis saecularibus Ord. S. Benedicti vere poenitentibus confessis ac sacra synaxi refectis, et aliquo temporis spatio ad mentem Sanctitatis suae pie orantibus clementer elargita est:

I. Ut una simul coadunati in aliqua Ecclesia vel publico sacello in quo congregari consuescunt, ab eorumdem Moderatore accipere valeant Benedictionem nomine Summi Pontificis cum adnexa plenaria Indulgentia, adhibita formula jam statuta a S. M. Benedicto PP. XIV, litteris in encyclicis quae incipiunt "Exemplis Praedeces-

sorum" sed nonnisi bis in anno et sub conditione quod haec benedictio neque in eodem die, neque in eodem loco impertiatur ubi eam impertit Episcopus ;

II. Ut sive uti supra congregati sive etiam privatim a proprio Confessario in actu Confessionis, accipere possint ab eorum Moderatore, *Absolutionem* seu Benedictionem cum adnexa plenaria indulgentia diebus festis uti infra : I° Purificationis B. M. V. ;—SS. Apostolorum Petri et Pauli ;—necnon Exaltationis S. Crucis, adhibita formula praescripta pro Tertiariis saecularibus, per Apostolicas litteras in forma Brevis quae incipiunt "Quo universi" : tandem ;

III. Ut in mortis articulo valeant suscipere absolutionem cum adnexa item plenaria indulgentia a quocumque sacerdote sive saeculari, sive regulari servatis ritu et forma a Constitutione S. M. Benedicti PP. XIV, quae incipit "Pia Mater" praescripta, addito tantum ad *Confiteor* nomine Sancti proprii fundatoris, iis adimpletis piis operibus quae ad plenariam Indulgentiam acquirendam ab eadem Pontificis Constitutione praescribuntur.

Praesenti in perpetuum valituro absque ulla Brevis expeditione, contrariis quibuscumque, etc.

Datum Romae Secretaria eiusdem S. Cognis die 27 Aprilis 1895.

F. IGNATIUS *Card.* PERISCO, *Praef.*
A. *Archiep.* NICOPOLIT, *Secret.*

EX S. POENITENTIARIA APOSTOLICA.

ORDINARIUS ABSTINEAT APPROBARE STATUTA IN QUIBUS NIL SACRI AC RELIGIOSI HABEATUR.

Beatissime Pater :

Subscriptus Episcopus Neocastren ad pedes Sanctitatis Vestrae provolutus, S. V. humillime rogat ut sequens dubium solvere dignetur :

Existunt in hac Dioecesi nonnullae opificum societates a Gubernio recognitae, quarum Statuta ab Ecclesiastica Potestate haud adprobata fuere. Nunc vero, ad finem ut earum vexilla, nationalibus coloribus intexta, benedici possint, praefata Statuta, in quibus etsi nil contra Religionem et bonos mores notetur censura dignum, nullum

tamen de Deo ac de Catholica Fide invenitur verbum, Ordinario loci pro adprobatione deferunt.

Hoc in casu, potestne Ordinarius, et quibus sub conditionibus, hujusmodi Statuta adprobare?

Humillimus et Addictis.
DOMINICIS M. ALENSISE *Ep.us.*

Sacra Poenitentiaria, mature consideratis expositis, Ven in Christo Patri E.po Ordin. respondent: Cum juxta exposita nihil sacri ac religiosi habeatur in Statutis, idem Episcopus abstineat ab eis adprobandis.

Datum Romae in Sacra Poenitentiaria die 14 Junii 1893.

F. N. AVERARDIUS *S. P. Reg.*
A. C. MARTINI *S. P. Secr.*

BOOK REVIEW.

PRAELECTIONES DOGMATICAE Quas in Collegio Diton-Hall Habebat Chr. Pesch, S. J. Tom. III. Tract. Dogm. I. De Deo Creante, De Peccato Orig., De Angelis. II. De Deo Fine Ult., De Actibus Human.—Friburgi, Brigs. (St. Louis, Mo.): Herder, 1895. Pp. XII., 370. Pr. $1.90.

In the preceding volume of his lectures on Dogmatic Theology, Fr. Pesch treated of the divine nature. The logical current of his thought brings him next to the relations existing between creature and Creator. These relations are on the whole twofold, since God is at once the efficient and the final cause, the beginning and the end of creation. With the logical unfolding of these supreme relations the present volume is concerned. It opens out with the doctrine of creation in general, which in its passive sense is an essential attribute of every being outside of the Creator; in its active sense it is an exclusively divine act, yet a free act, whose primary end is the manifestation of God's perfections, and whose secondary end is the good of the creature, an act whose terms or objects were produced in time, not in eternity, and which is continued throughout all time in the conservation of those terms. Along these lines the development of our author's theses advances. From the creative act in general, the student is taken to its first special term, the material universe. Here the author presents the theological principles bearing on the interpretation of the first chapter of the Bible—principles permeated by a thoroughly Catholic spirit—broad and conservative, the rejection and ignoring of which are at the root of the Biblical rationalism and scepticism of our day. "Whatever God reveals or inspires a writer to set forth in His name, be such truths or facts great or small, pertaining to the natural or to the supernatural order, are *absolutely true*, and as such call for the *firm assent of the human mind.*" This principle annuls the application to revealed truths and to the inspired books of the distinction between what is revealed or inspired *per se* and *per*

accidens. Truths revealed *per se* are those that concern faith and morals, as, for instance, the dogma of the B. Trinity, the contents of the moral law, etc. Truths revealed (or inspired) *per accidens*, are such as have been revealed merely for their logical or historical connection with truths of faith, such as many of the facts of history and science narrated in the Old Testament.

Among truths of this latter kind quite a number are presented by the Sacred Writers in terms that admit of various senses and so of different interpretation. Of this nature is the Genesiacal description of the order and manner of creation. What meaning is to be attached to these descriptions will largely depend on the stage of advance of physical science, especially of astronomy, geology and paleontology.

But here two extremes must be carefully shunned. The theologian, on the one hand, must not insist on his subjective exposition of the text as expressing its genuine and certain meaning. The physicist, on the other hand, must not claim axiomatic certainty for the more or less probable hypotheses or conjectures of science. Would that these dicta of common sense had ever been followed!

With these principles in view, which he of course proves, and not simply asserts, as we have here done, the author approaches the interpretation of the first chapter of Genesis *non ut ullam ex iis cum absoluta certitudine tanquam unice veram statuat, sed ut videat quaenam theoria hucusque majore probabilitate fruatur*. This is not the place to discuss his elaborate critiques of the theories he rejects. Suffice it to call attention to the theory he himself adopts, as the *facillima via explicandi primum caput Genesis*. The revelation of creation he supposes may have been made by a vision wherein by alternation of darkness and light the creative works, the pattern of the human week, were manifested. To these visions corresponds the objective sequence of God's works. The narrative takes on a prophetic character. It is well known that the prophets in announcing the beginnings of an event often immediately subjoin its progress unto completion. Thus, for instance, with their intimation of the punishment which God is about to visit on His people they connect the prediction of the last judgment. So, too, in Genesis the inspired seer, beholding the appearance of one class of creatures, describes at once the whole category to which they belong, though the progress of this section of the cosmical order may have been in point of fact synchronous with other sections subsequently mentioned. Therefore the works of

the six days are not mutually exclusive in the sense that one had been completed before the beginning of the following. The beginnings of things are enumerated in the order which nature demands. Thus Moses announces the work of division as first, because in the antecedent chaotic state organisms could not have appeared. After the work of division, came the plants required for food by animal life, the lower forms of which appeared first, followed in turn by the higher, and, last of all, by man. In all this the record of the rocks admirably confirms, as is well known, the record of revelation. To seek for a more detailed correspondence between the Mosaic days and the geological periods is superfluous, since God by His revelation to Moses can hardly be supposed to have wished to anticipate geological systems. Moreover, judging from the efforts thus far made by writers on the subject the discovery of a perfect concordance between the six days and the periods of geology, seems to be a hopeless task, for the various theories of parallelism herein are little more than mental figments, often objectively unfounded. Let us therefore be content, concludes Fr. Pesch, with that more general concordance which plainly suffices for the scope of the Mosaic narrative, and can never conflict with the natural sciences.

From the material world our author's thought advances to the creation of man. In this part as elsewhere, he manifests that steady insight into the bearing of theological principles which, whilst it is keen to detect the letter and the spirit of the Church's teaching, is never too quick to find a condemning mark in views which she in any way tolerates.

From the natural order the author follows man into the supernatural, expounding as he proceeds the theology of original justice, the Fall, with its effects, and the one exemption from both, of the Immaculate Mother of our Redeemer.

Leaving the human world, natural and supernatural, the author takes us into the world of pure spirits, to unfold for his readers the doctrine regarding the creation, nature, elevation and fall of the angels.

The second half of the work is devoted to the theology of man, to the development of the dogmatic principles involved in the moral order. Man's ultimate end, objective and subjective, human acts in themselves and in their relation to that end, the essence, sources and norms of morality, along these lines the exposition moves to the close of the volume.

It were superfluous to reiterate here the commendation of this

course of dogmatics already accorded to its preceding portions. We should mention, however, that the present volume, like its two predecessors, though an organic part of an entire system of theology has a certain completeness in regard to its special subject, and, as such, is fully indexed. The student may, therefore, procure any single volume without being constrained to purchase its companions, though we feel confident that no student possessing one of these solid and attractive tomes will feel at ease until he has obtained the entire series.

A BRIEF TEXT-BOOK OF MORAL PHILOSOPHY, by Rev. Charles Coppens, S.J., New York Catholic School Book Co. 1895, pp. 167.

That the minds of youth should be well strengthened by an assimilation of the unchangeable principles of things and mainly of right conduct, has always been of supreme importance. The Catechism expanded by religious instruction goes far, for many far enough, to secure this end. But in our day the science, the methodical presentation of the principles and theory involved in right and wrong takes on a special importance. Never hitherto has speculation on social and economic subjects been so ubiquitous. This fact renders it practically necessary that our young men and women should be well informed in the science of morals without which they have no standard for measuring the bearing of social questions and theories. The lack of a fixed moral is sadly apparent in the ethical writers of the hour. To make one's way through the maze of arbitrary speculations, presented by the current Ethical Review, is as wearisome as it is profitless. Fortunately for the Catholic student he has in the Church's philsophy a thoroughly established system of moral science, based on Aristotle and elaborated and perfected by the genius and toil of centuries of Catholic philosophers. To give an outline of that system in a manner adapted to the needs and capacities of pupils in High Schools, Academies etc., is the author's aim in the brief text-book before us. He presents the subject matter under three divisions. Book I establishing the right direction of human acts shows their proper end, morality and law or rule. Book II treats of individual rights and duties in general and in particular. Book III of society, its nature and species.

The author's long experience in preparing text-books has made him quite familiar with the special wants and adaptations of the school room. He draws out the essentials of ethics. These he presents with excellent method. His definitions are clear, brief, adequate; his explanations full enough for his scope; his illustrations apt; his style concise yet lucid. Typographically the make-up of the book, with its easily caught divisions and bold emphasizing characters, adapt it admirably for use in the class-hall.

CURSUS PHILOSOPHICUS in usum Scholarum auctoribus pluribus Philos. Professioribus in Collegiis Exaetensi et Stonyhurstensi, S.J.: Theologia Naturalis Auctore B. Boedder, S.J. Friburgi (St. Louis, Mo.) Herder. 1895. pp. xvi, 371. Pr. $1.40.

The five preceding portions of this course of philosophy emanating from a number of the Jesuit professors of philosophy in Holland and England, have been previously noticed in this REVIEW. The sixth and, the author tells, the last volume of the series is here at hand. But why the *last?* Surely no course of philosophy is even fairly complete without a history of philosophy. We have already so many kindred works just short of completion in this respect that it were a pity to leave this otherwise excellent series like most of its predecessors. That there is an urgent demand for a compact but complete history of philosophy every one that knows anything of the literature of the subject realizes. Where are our youth in Seminaries and Universities to gather a knowledge of this so highly important branch not only of technically philosophical, but of any liberal culture? The lectures of professors on so vast and complex and difficult a subject are of little avail without a text-book. And text-book there is not. It is true Father Finlay, S.J. translated some years ago a part of Dr. Stöckl's Lehrbuch. But the translation has not as yet touched on medieval, to say nothing of modern philosophy, the part which after all it is of most practical importance for the growing philosopher of to-day to know. Outside of a few books on the subject in German, French, Italian and Spanish, works available for the use of comparatively few of our Seminaries, there is nothing at all of the kind in Latin, if we except such brief sketches

as those of Cardinal Gonzalez and Fr. Rothenflue, appended to their institutes of philosophy. It had been hoped that the Stonyhurst series of English manuals would contain a volume devoted to the history of philosophy but the editors of the series probably looked to Fr. Finlay's translation of Stöckl to supply the demand. One cannot, therefore, but feel regret that the present Latin series should be left without the addition that is so much needed both for its own adequate completion and for meeting the special needs of Catholic students of philosophy.

As to the present volume on Natural Theology one takes it up quite biased in its favor. It comes from the same hand that wrote the preceding solid portion of this course (that namely on Rational Psychology) as well as the English manual on Natural Theology in the Stonyhurst series. We expect, therefore, to find in it not only breadth and solidity of doctrine, but also that special recognition of the needs and literary environment of English speaking students which Fr. Boedder's experience must have suggested to him as desirable in a text-book. We are not disappointed in our expectation. The subject matter of this part of philosophy has been so often and so exhaustively treated by the greatest philosophers from the Fathers and the medieval doctors down to our own time, as to leave little room for originality either as to matter or form of doctrine.

The old truths, however, can and should receive a new setting, a new adjustment to the times and modes of thought. Modern literature, too, whether friendly or hostile to Theism can be made to do it service direct and indirect. And in eliciting this service consists one of the special merits of the present work. The proofs for the existence of God are stated with marked fullness and all-aroundness, the author having his eye both in their development and in the presentation and solution of the counter objections on the speculations of contemporary philosophy.

As to the general development of the subject matter Fr. Boedder's keeps the midway between compendiousness and exhaustiveness. With more thorough development than is found in the section given to Natural Theology in the average course of philosophy, the scope and purpose of the work hold it considerably within the limits of volumes like those of Hontheim and Picerelli.

In elaborating the material the author shows that clearness, precision and admirable method which are such marked features of the other volumes of this series and so perfectly adapt them to their professed purpose—*in usum scholarum.*

L'ANCIEN CLERGÉ DE FRANCE—II: Les Evêques pendant la Révolution, par l'abbé Sicard, in 8° de 513 p. Paris: Lecoffre, 90 Rue Bonaparte, 1894. Price, 6 francs.

The Abbé Sicard, one of the most distinguished members of the Parisian clergy, has been occupied for the past few years in a highly interesting study of the French priesthood at the time of the Revolution. The second volume of his work, which appeared about the end of last year, treats of the Episcopate. It was well to call attention to the noble part which this august body took in the severe struggle which the Church had then to undergo.

For the hundred and fifty years which preceded the terrible upheaval in which the "ancien régime" finally disappeared, the choice of Bishops was better than one would be led to expect, considering all the family interests and court intrigue which every selection was sure to bring into play. It would not be difficult to point out preferments unadvisedly made to undeserving subjects; but they were of rare occurrence, especially from the time when the influence of St. Vincent de Paul was felt in the "Conseil de Conscience." Thanks to the careful and efficient training of the priesthood by the Oliers, the Berults and the Coudrens, the clergy counted among its ranks prelates, some of whom were men of eminent qualities, and nearly all above the slightest taint of suspicion. If in the 17th and 18th centuries there were unhappy instances of favoritism and partiality, these were so few as to leave no justification for the bitter tirades which were the stock in trade arguments of the revolutionary agitators. In times of social disquiet every utterance must not be too closely sifted. Deprived of the free use of an efficient press, subjected to royal strictures and theological censorship very stringently applied, personal animosities had to find some other vent. Private piques and petty jealousies and quiet backbiting found an echo in the ballads and satires and legal jargon of the past, and corresponded pretty closely to the idle gossip of our daily papers, which to-day exaggerate facts beyond all resemblance, only to tear them to tatters on the morrow, or present them in their true light, and all to excite curiosity, or keep alive a sensation, or to cater to the vicious tastes of a fickle crowd.

But it would be out of place to compare the haughty air and stately opulence of the old time prelates with the modest and apparently more apostolical bearing of our modern Episcopate. Care

must be taken not to judge them without taking into account the environments which influenced them, or to blame or criticise what may have been for them a matter of necessity, or, at least, of expediency. We would be shocked to see a Grimaldi riding out with a brilliant escort: but are we sure that his contemporaries would not be more than scandalized did they see a modern Bishop in a Pullman Palace car! Let us not lose sight of the fact that everything is relative, and, to be understood, must not be taken apart from its setting. Illustrious by their birth and family connections, busy actors in all important affairs of the times, and forced by circumstances to frequent a luxurious court in the discharge of their manifold duties, the Bishops of the 17th and 18th centuries were in a manner compelled to lead a somewhat mundane life. M. Sicard tires not in bringing out all these details, not so much from a desire of excusing his heroes (?) as from a praiseworthy love of historical accuracy, and perhaps influenced by some kind of literary feeling and artistic sentiment in his efforts to throw into greater relief, by a series of striking contrasts, the terrible ordeal through which these lordly Ecclesiastics had to pass.

A crushing blow was dealt to the Church when it was stripped of the temporal possessions which had so long been in its power. As paid auxiliaries of the State, the Bishops and priests lost at the same time authority and independence. A further important step was soon taken by the official suppression of the State religion. Both public assistance and the right to teach were wrested from the clergy who had so admirably originated, fostered and developed them. Moreover, pressing as far as possible the work of secularization, the State next made of marriage a civil act, thus attacking without any reserve the tenderest susceptibilities of the Church. Still even this could not satisfy the ambition of philosophers and atheists. They went so far as to propose legislation on matters of canonical discipline. New methods of appointing to ecclesiastical offices were invented, all practical connection with Rome suppressed, and a schismatic oath, repugnant to the holiest obligations of jurisdiction and hierarchy, imposed upon all. It was a question of life and death to the Church. The clergy of the first and second orders well understood this, and resolutely accepted any sacrifice rather than prove false to their duty. Exile, persecution, death even, were employed, but in vain. The age of martyrs reopened; victims were not wanting. In this supreme struggle, which will form the admiration of future times, we see how weak in their numbers were the impious, and how

vigorously, even to the shedding of their blood, men, formerly accused—perhaps with little justice—of worldliness, defended the honor of their belief and held steadfastly to the fulfillment of their duty.

With religious enthusiasm and deep respect we follow M. Sicard in his charming description of the glorious agony of the old Church of France. We feel that in these stirring pages no room is given to imagination. The writer advances with prudence, sure of his method, relying ever on the documents he has drawn from the best approved authors, from personal unpublished records and from authentic accounts. If we examine his statements, if we weigh his judgments, we see him working with a great reverence for truth, omitting nothing, in order to show it as it appears to himself in the intimacy he has formed with that solemn and grand period he describes. Could a reproach be addressed him, it would be that he has leaned more to mildness than to severity, and that while blaming crime he has been too indulgent towards the criminal. Possibly, however, this is the best way to write history; for as we advance in life we feel how necessary it is to convince ourselves that men cannot be in reality so bad as their actions show them to us, else what pleasure would there be in existence? The philosophy of pardon is more consoling to the soul than the haughty scepticism of contempt.

We cannot praise this book more than by making in conclusion this suggestion to Catholics, above all to priests, "read this book; you will be both edified and interested; you will be proud of your Church which has produced such men." To Protestants also we say: "meditate these pages, they are truthful and honest; you will see from them that, in spite of personal weaknesses inherent in poor human nature, no more lovely example can be found of faithfulness to God, of personal sacrifice, of heroic virtue, than in the Catholic clergy, so often maligned and calumniated.

G. PÉRIES, D.D.

LITURGICA: — Missale Romanum — Breviarium Romanum—Ordo 1896 —New York and Cincinnati: Fr. Pustet & Co.

We have received the new (ninth) edition of the Folio (small) Missal, printed from the *typica* which is issued under the supervision of a censor appointed by the S. Congregation of Rites. Every year adds something to the excellence of these missals, not only in so far as they contain the most recent offices and the rubrical changes which become necessary in the course of time, but like-

wise as regards the mechanical perfection of the volume. The illustrations, highly artistic in their conception, and true to traditional Catholic symbolism, are executed in a singularly chaste style by two artists whose life has been devoted almost exclusively to the task of liturgical interpretation. The same may be said of the Breviaries, among which the present edition (seventh) is likely to prove most popular, by reason of its convenient size (4 by 6 inches) and light weight, which make it a handy volume. The type is markedly clear, printed upon tinted paper selected especially to make it so.

THE ORDO, 1896, is in the customary style, red and black; made with a particular view to suit the wants of the New York and Philadelphia provinces. But the *Roman* Ordo, used in several other dioceses and by individual priests, may be had in combination with the *American*.

POPULAR INSTRUCTIONS ON MARRIAGE. — By V. Rev. Ferreol Girardey, C.SS.R—New York, Cincinnati, Chicago: Benziger Bros. 1896.

The clergy in general will find this little volume a helpful manual not only for their own use as furnishing apt material for the instructions that should be given Catholics regarding the character of the marriage bond, the impediments, the obligations arising from the sacramental union, and the like, but also as a book which may be fitly placed in the hands of the faithful; especially young people who are of a marriageable age. There is a good chapter on mixed marriages; another on "how to get married." The last portion of the book contains suggestions for an orderly Christian life, which, whether adopted by those who intend marriage or by those who are married, contribute essentially to the peace and happiness of domestic life; and this is, of course, the ultimate aim of all instructions regarding the subject of marriage.

PUBLICATIONS AND CATALOGUE OF THE CATHEDRAL LIBRARY ASSOCIATION, 123 East Fiftieth Street, New York.

The recent publication of "Chapters of Bible Study" by the Cathedral Library Association of New York, has drawn our attention to this excellent organization for the diffusion of Catholic literature in the United States. Although eminently successful in

the work it has undertaken, the Association, under the direction of the Rev. Jos. H. McMahon, shows capacities for a much larger field of activity than it has been engaged in hitherto. We believe that the clergy in many parts of the States would find it to their advantage to watch this work and take an interest in it. The efficacy of the Library Association proves itself in two ways. First by its methods as a Free Circulating Library; secondly, as we have already indicated, by its publications. A few words on each of these branches of educational church work will be welcome information to priests who look either to the formation of a parish library, or who are engaged in the direction of reading circles.

The present New York Cathedral Library Building was opened in February, 1892. At that time, although the library was in existance only 4 years, there were about 15,000 volumes on its shelves, the result of bequests, donations, and purchase made under the direction of Father McMahon. With the aid of volunteer helpers whom the Reverend Director drew together and interested in the work, the various departments of reading matter were minutely classified; reading hours, circulation and the method of acquiring new books were systematized; and conscientious, discreet and well informed persons were put in charge to watch over the interests not only of the library but of the readers as well. This latter phase of the direction is to our mind the most important and noteworthy of all. "The books," says Father McMahon, in the introduction to the Library Catalogue, "are of a very high class, care having been taken to secure the best available edition of every book bought." Special attention has been given to the selection of books for the juvenile department, which includes every kind of healthy works likely to develop in the young reader a taste for the noblest and best literature. The reading of children who come to the library and who are required to have blanks signed by their parents to entitle them to membership, is supervised, the librarians suggesting books which they think most fitting, and prudently withholding at times those that are asked for. "Efforts have been made to encourage the children in our schools to enter upon systematic courses of reading," a work in which the excellent catalogue of the library, consisting of three well printed volumes, affords much help.

A similar discretion is exercised in the lending of books the profitable reading of which requires a certain amount of superior judgment. Books not to be read by young persons except under

direction, are specially designated. "These books are given out only on personal application to the Director or by his special permission. In this way the difficulties that would arise either from the absence of these books, or from their indiscriminate distribution, are, it is believed, completely avoided." For the rest, the library is open to all classes of readers, Catholics, Protestants, Jews and Gentiles, provided they are willing to comply with its regulations.

An excellent, and we believe a unique feature of the Library Association is that "it pays special attention to supplying clergymen with necessary books of instruction, controversial works, etc., for converts." Special lists have been prepared of books dealing with the different phases of religious belief, and the library is ready and willing at all times to co-operate with clergymen and religious in the great work of instructing neophytes in the Faith.

"It has been the aim of the library, likewise, to be of assistance to Catholics living in distant portions of the country, and away from Catholic influences, by sending, under proper guarantees, books which might help them to increase their own fund of information in matters pertaining to religion, and possibly to spread a knowledge of the same among their neighbors."

But, we are forced to ask, how does the Library Association, with so generous a management, support its work financially? Aside from voluntary gifts from intelligent benefactors, the contributions for membership, one dollar annually, are intended to defray the current expenses. But this is a merely nominal addition to the income, since it entitles the member to receive gratis a copy of the minor publications of the Association and allows him a liberal discount on all purchases of books from or through the Association.

We learn that the main expense of carrying on the work has been borne by the Director personally.

It is to be expected, therefore, and it is indeed desirable for the encouragement of so useful an institution, that the publications of the Association should be patronized by the clergy, religious and the Catholic laity in general. There is here no private gain from the sale of books; all goes to the production and circulation of good Catholic literature among those who stand most in need of its benefits.

The Cathedral Library Association has published the following books during the past few years:

Books and Reading (third edition). By Brother Azarias.

Series of Liturgical Manuals:

The Order of the Consecration of a Bishop. Latin and English rubricated, (fifth edition).

The Rite of Ordination of Priests (Latin and English), rubricated.

The Order of the Consecration of an Altar, English translation.

The Order for the Dedication or Consecration of a Church (Latin and English).

The Blessing of a Bell.

The History of St. Joseph's Seminary of New York.

The Apostolic Union of Secular Priests.

Manual of the Lady Servants of the Poor.

The League Annuals for '90, '91, '92, '93, '94.

Life of St. Aloysius.

Preparation for the First Communion, by Rev. F. X. Schouppe, S.J.

Within the last year Fr. McMahon has published two lectures by Prof. William C. Robinson, dean of the faculty of Social Science at the Catholic University, on (1) The Origin of Law, and (2) The Present Condition of Practical Jurisprudence. These are full of solid information and written in a dignified Christian spirit. "The Issues and the Knights," an address made this year by Fr. McMahon to the graduates of Rock Hill College, is a neat publication, setting forth in spirited and poetic language the practical warfare of life awaiting the youth who realizes the obligation of living up to and defending his religion amid the prevailing spirit of unfaith.

The style of these publications, typography, paper, binding, is, we may say without exaggeration, from the specimens we have seen, the best produced in our book market, so that the work recommends itself by the value of what it offers the purchaser, entirely abstracting from its beneficent character by which it enables thousands to obtain healthy food for mind and heart, who might otherwise perish or discredit our holy religion and Catholic society.

FAMILY SITTING-ROOM SERIES: I. A Lady and her Letters.—II. Making Friends and Keeping Them. By Katharine E. Conway.—Boston: Pilot Publishing Company. 1895. Pr. 50 cents a volume.

Educators and those who appreciate the advantages of refinement arising from the cultivation of sound principles together with external accomplishments, will find efficient aid in these exquisite little

volumes. They are written with a rare knowledge of human nature—of its strength as well as of its weakness—and this knowledge is put forth for the benefit of the many who would learn, with confidence-inspiring judgment, winning frankness, and in a tone which attracts, whilst it exemplifies and illustrates the themes of the writer. Such manuals are easily read and the charm of their contents is quickly felt. They should, through the co-operation of the clergy, find their way into every family sitting-room, for they instruct in the best kind of knowledge, whilst they edify and delight.

BOOKS RECEIVED.

VENITE ADOREMUS. A Manual of the Forty Hours' Adoration, containing the ceremonies of the Forty Hours' Adoration, together with Latin, English and German prayers, for public and private devotion. Compiled from approved authors by Simon J. Orf, D.D.—St. Louis, Mo.: B. Herder. 1895. Pg. 108. Pr. bd. 40 cents.

CHRIST IN TYPE AND PROPHECY. By Rev. A. J. Maas, S.J., Prof. of Oriental languages in Woodstock College, Md. Vol. II.—New York, Cincinnati, Chicago: Benziger Bros. 1896. Pg. 500. Pr. $2.00.

LIFE OF REV. MOTHER MARY OF ST. EUPHRASIA PELLETIER. First Sup. Gen. of the Congreg. of our Lady of Charity of the Good Shepherd, Angers. By A. M. Clarke.—London: Burns & Oates. (Benziger Bros.) 1895.

A PLEA FOR MODERN CAESAREAN SECTION. By C. P. Harrigan, A.M., M.D.—Chicago: Reprint from the Americ. Gynæcolog. and Obstetr. Journal. 1895.

POPULAR INSTRUCTIONS ON MARRIAGE. By the Very Rev. F. Girardey, C. S.S. R.—New York, Cincinnati, Chicago: Benziger Bros. 1895. Pg. 192. Pr. bd. 50 cts.

TEN COURSES OF READING FOR READING CIRCLES. Cathedral Library Association. New York. 1895.

THEORIE DER GEISTL. BEREDSAMKEIT. Akademische Vorlesungen von Prof. Joseph Jungmann, S. J. (Dritte Auflage). Two volumes.—Freiburg Brisg.: B. Herder. 1895. (St. Louis, Mo.) Pr. $4.50.

DIE WIRKSAMKEIT DES BITTGEBETES. Dogmat. besprochen von Dr. Franz Schmid.—Brixen: Kath. Polit. Pressverein. 1895. Pg. 196. Pp. 2. Mk.

THE CHILD'S LIFE OF CHRIST. Told in rhyme, alphabetical and pictorial.—Philadelphia: The Chapel Publishing Co., 1224 N. 19th Str. Pr. 50 cts.

GEOFFREY AUSTIN: Student.—Dublin: M. H. Gill & Son. 1895. Pg. 212.

Vol. XIII.
New Series—Vol. III, No. 6.

AMERICAN ECCLESIASTICAL REVIEW.

A Monthly Publication for the Clergy.

"*Ut Ecclesia ædificationem accipiat.*"
I Cor. xiv, 5.

DECEMBER.

1895.

AMERICAN ECCLESIASTICAL REVIEW CO.,
PUBLISHERS,
245-247 NORTH BROAD STREET,
L. B. 1108. PHILADELPHIA, PA.

SUBSCRIPTION, FOR THE UNITED STATES AND CANADA, $3.50 PER ANNUM.
EUROPEAN COUNTRIES AND AUSTRALIA, - $4.00 " "

Entered at the Post Office, Philadelphia, for transmission through the Mails at Second-Class Rates.

Cum Approbatione Superiorum.

The American Ecclesiastical Review

Published regularly before the First Day of every Month.

IS a periodical devoted to the diffusion and interpretation of practical Theology, more especially in its bearing upon Church administration in the United States. It deals with questions of the day only in their principles and special application to the priestly and pastoral functions, and in this it differs essentially both as to aim and methods from the Catholic and Popular Reviews, which act as reflections or correctives of public opinion.

ITS articles are, as a rule, written by special request, and as such paid for.

PAPERS whose scope and character do not directly appeal to the Clergy will in no case be accepted, in pursuance with the exclusive aim of the Review.

All communications not of a business character should be addressed to

THE EDITOR OF THE AMERICAN ECCLESIASTICAL REVIEW,
OVERBROOK, PA.

Business letters and subscriptions address to

AMERICAN ECCLESIASTICAL REVIEW CO.,
L. B. 108. ***PHILADELPHIA, PA.***

A Book that Will Delight the Little Ones.

THE CHILD'S LIFE OF CHRIST

TOLD IN RHYME. ALPHABETICAL AND PICTORIAL.

Quarto Size, containing 22 large photogravure reproductions of celebrated paintings. Text printed from large, clear *great primer* type, on best enameled paper. Initial letters and page borders in red. Embellished board sides, cloth backs. Price, single copies, 50 cents (postpaid). In quantity (delivered), per dozen, $5.00; 50 copies, $20.00; 100 copies, $35.00.

Published with the approbation of His Grace,

THE MOST REV. PATRICK J. RYAN, D. D., *Archbishop of Philadelphia.*

This child's book deserves the attention of all Christian Parents and Instructors of small children. It is something entirely new in design and treatment, and conveys most wholesome instruction in an entertaining and comprehensive manner. Beautiful pictures illustrating the most memorable events in the Life of Christ, are given in chronological order, from the *Annunciation* to the *Ascension*. The easy, pretty rhymes of four lines each, arranged in alphabetical order, from A to Z, which accompany and explain each picture and initial letter, will, as observed of them by an eminent divine, "stick in the child's mind." Nothing has been spared to combine what is best in art with this LIFE, so that the child's sense of the beautiful may be cultivated at the same time that its memory is filled with the sublime lessons from the Life of our Lord.

As a Chritmas gift for little boy or girl, nothing handsomer or more appropriate could be desired.

WORDS OF COMMENDATION:

APOSTLESHIP OF PRAYER, 27 & 29 West 16th Street, New York.

MY DEAR MR. BRANIN:—I wish I might have had such a book when 'getting' my alphabet. Nothing more proper than that the child should begin with Him, who is the beginning and sum of all things. The Child's Life of Christ ought to be taken in every school, Sunday school and kindred institution, and by *everyone who has anything to do with little children*. All the Fathers are delighted, and join with me in wishing your book a wide sale. REV. JOHN J. WYNNE, S. J., *Central Director, U. S. A.*

ADDRESS ALL ORDERS

CHAPEL PUBLISHING COMPANY,

1224 North 19th Street, Philadelphia, Pa.

NEW YORK. ESTABLISHED 1876. *CHICAGO.*

Ridgway Refrigerator Co.

ICE OR MECHANICAL REFRIGERATION.

Contractors and Builders of

Refrigerators, Freezers, Fixtures, and Cold Storage Buildings

Of Every Description for

RESIDENCES AND INSTITUTIONS.

Office and Salesrooms, 1433-35-37 Marshall Street,

Factory, 1432-34-36 North Sixth Street,

PHILADELPHIA, PA.

THE RIDGWAY REFRIGERATOR SYSTEM

Adopted and used exclusively in the Pullman Buffet Car System all over the United States. Plans and Estimates Furnished. Correspondence Solicited. Architects' Work a Specialty.

M. OWENS, MERCHANT TAILOR.

Clerical Garments and Cassocks made from the finest material. French Drap-de-Ete from $15 00 up, furnished to any part of the United States. Measurement blanks and samples of material sent upon application. Birettas, Tufts and Tassels made to order by sending your size. Mail orders promptly attended to.

M. OWENS, 1233 VINE ST., PHILA., PA.

D. J. GALLAGHER CO.

Printers

Publishers

Binders

108 and 110 West 11th Street,

NEW YORK.

PHILADELPHIA OFFICE:

245 and 247 North Broad Street

(Gallagher Building)

Mt. St. Mary's College,

EMMITSBURG, MD.

Conducted by an Association of Secular Clergymen, under the auspicies of His Eminence, the Cardinal Archbishop of Baltimore.

Classical, Scientific and Commercial Courses. Terms, $300.00 in Senior, and $250.00 in Junior Department.

Address, REV EDW. P. ALLEN, D.D.,
President.

St. Catharine's Normal Institute,

BALTIMORE, MD.

Directed by the Sisters of the Holy Cross.

The great project of this institution will be to select and train teachers of Catholic and Public Schools. The courses of instruction will be thorough in Religion, English Branches, the Languages, Drawing, Vocal and Instrumental Music. Particular attention paid to the training of organists and teaching of Catholic choirs. For detailed information apply for prospectus SISTER SUPERIOR, St. Catharine's Normal Institute, corner Harlem and Arlington Avenues, Baltimore.

The University of Notre Dame.

Full Courses in Classics, Letters, Science, Law, Civil and Mechanical Engineering. Thorough Preparatory and Commercial Courses. Catalogues giving full particulars sent free on application to

REV. ANDREW MORRISSEY, C.S.C.,
Notre Dame, Ind.

Defects of Eyesight

Should be corrected by the use of suitable glasses. We believe the proper way to obtain such relief is to consult a reliable oculist, and then bring your prescription to

WALL & OCHS,
1702 CHESTNUT STREET,

for a pair of perfect fitting spectacles or eyeglasses.

Mt. St. Joseph's Academy,

CHESTNUT HILL, PHILA.

This Academy, under the care of the Sisters of St Joseph, affords exceptional advantages, both as to Musical culture and thorough English education The site is of unsurpassed beauty; the buildings and appointments all that can be desired. Full particulars in Catalogue for which apply to the

MOTHER SUPERIOR.

CONVENT OF OUR LADY OF MERCY.

POST OFFICE ADDRESS:

Academy P. O., Montgomery Co., Pa.

This institution, for Boarders and Day Scholars, is situated in Merion, Montgomery Co, Pa., on the Pennsylvania Railroad, about seventeen minutes' ride from Broad St. Station, Philadelphia.

The location is healthful; the grounds afford ample scope for exercise and recreation; the building is commodious, and contains every modern convenience for light, heat and ventilation.

The course of instruction is thorough, and it embraces all the branches of a solid and refined education.

Difference of religion will not be regarded in the admission of pupils who are willing to conform to the general regulations of the school.

For Terms, etc., inquire at the Convent.

THE SISTER DIRECTRESS.

Rock Hill College

CONDUCTED BY THE

Brothers of the Christian Schools

Situated upon the Slope of one of the picturesque hills overlooking

ELLICOT CITY, HOWARD COUNTY, MD.

Scientific, Classical, Commercial Courses and a Preparatory Course for small boys. Students are received as boarders or day scholars. For particulars address

BROTHER MAURICE,
President.

An Eminent work on Moral Theology.

Second Edition now ready.

Theologia moralis per modum conferentiarum auctore clarissimo **P. Benjamin Elbel, O. S. F.** Novis curis edidit **P. F. Irenäus Bierbaum, O. S. Fr.,** Provinciae Saxoniae s. crucis lector jubilatus. Editio secunda. Cum approbatione superiorum. VI and 750 pp. large 8vo.

Bound in half-leather . . . Net $6.35

FOR SALE BY

BENZIGER BROTHERS,

NEW YORK	*CINCINNATI*	*CHICAGO*
36-38 Barclay Street.	*43 Main Street.*	*178 Monroe Street.*

D. J. GALLAGHER. *GEO. W. GIBBONS.*

D. J. GALLAGHER & CO.

PRINTERS, PUBLISHERS,

Blank Book and Envelope Manufacturers,

245-247 NORTH BROAD ST.,

(GALLAGHER BUILDING)

TELEPHONE No. 4059. PHILADELPHIA.

The General Index

OF THE

First Ten Volumes of the Review.

Please order copies at once as only a Limited Edition has been printed.

Price, - - Fifty Cents,

American Ecclesiastical Review Co.

L. C. SCATTAGLIA,

ARTIST.

Church Decorations

AND

Ecclesiastical Paintings.

Studio, 1020 Chestnut St.,

PHILADELPHIA,

Rooms 40 and 41.

100,000 copies sold in the original.

HAMON'S MEDITATIONS. Meditations for all the Days of the Year. For the use of Priests, Religious, and the Faithful. By Rev. M. HAMON, S.S., Pastor of St. Sulpice. Translated by Mrs. BENNETT-GLADSTONE. 5 vols. 16mo, cloth, each with a steel engraving, *net* $5.00.

The work is in five handy volumes, convenient for the pocket. At the beginning of each volume are Morning and Evening Prayers, and in the last volume is an Alphabetic Index of Subjects.

"Hamon's Meditations" has long been a standard work in France, and its success has been phenomenal, nearly one hundred thousand copies having been sold.

Very Rev. A. MAGNIEN, S.S., Superior of St. Mary's Seminary, Baltimore, writes: "You have done a good work in publishing the translation, which, I trust, will be largely used by ecclesiastics, religious, and pious people in the world. I will do my best to make it known and appreciated."

BENZIGER BROTHERS, NEW YORK, CINCINNATI, CHICAGO.

2 Vols, Cloth, Crown 8vo., 640pp each. 11-6 ($2.80) net. free.

THE CATECHIST,

headings and suggestions for explanation of the whole Christian Doctrine, with 1300 Texts, and 1200 Examples quoted from Scripture, and Appendix of 900 stories and illustrations. (See *A. E. R.* for November.)

Cash with Order, to The Compiler.

REV. GEO. EDW. HOWE,
Tynemouth, Northumberland, (England.)

D. J. Gallagher & Co.

PRINTERS, PUBLISHERS, STATIONERS

AND BLANK BOOK MANUFACTURERS

SCHOOL, COLLEGE AND . . .

= = CHURCH PRINTED SUPPLIES

ENVELOPES FOR CHRISTMAS

DONATION

245 and 247 North Broad Street
(GALLAGHER BUILDING)
PHILADELPHIA

NEW YORK OFFICE:
108 and 110 W. Eleventh St.

HEUSER'S

Popular Introduction to the Study of the Sacred Scriptures.

Price, Cloth, - - One Dollar.

THE CATHEDRAL LIBRARY ASSOCIATION,
123 East 50th Street,
NEW YORK.

COMMENTS OF THE PRESS:

From the BOSTON PILOT.

Father Heuser calls his book, "Chapters of Bible Study; or, a Popular Introduction to the Study of the Sacred Scriptures."

It is all that the title implies, and the attentive reader cannot fail to rise from its pages with a deeper and keener appreciation of the Inspired Writings, and an increased devotion to the study of them.

Chapters, delightful alike to the literary and the religious student, are those treating of the Bible as a source of culture, of its influence on English letters, and of the moral and spiritual benefit of close friendship with "The Friends of God," to whom it introduces us.

Father Heuser teaches us with beautiful analogies from the art of photography, how to put ourselves into a state of mind and heart meet for the profitable reading of the Scriptures, in the chapters—"The Art of Prospecting;" "Using the Kodak;" "The Interpretation of the Image," and "Deus Illuminatio Mea."

The position of the Church in regard to the present state of scientific controversy regarding the Bible, is another fascinating chapter.

Here Father Heuser freely recognizes the astounding work in Bible textual criticism by non-Catholic scholars, and the debt of Catholic students to them. . . .

But we must leave this valuable book whose contents we have imperfectly outlined, to the study of our readers. It is written in a most beautiful and simple style.

From the CATHOLIC STANDARD, (Philadelphia.)

The first remark to be made after an attentive reading of this most interesting and suggestive volume is that its author is endowed with the literary gift to such an extent that he gives his reader a practical summary of the ripest learning on the subject, and yet, in such good, easy English, and in so clear and natural a method, that one has to stop to think occasionally how much research and how much consummate skill of exposition are behind this pleasant and winning setting forth of a most difficult subject. There are no sesquipedalian words; no lame or Latinized dialect of English. . . .

One of the most suggestive portions of Father Heuser's book is that which briefly indicates how every attempt of conscientious Protestant scholars to revise the English version of the Protestant text of the Bible so as to bring it into harmony with the latest recensions of authentic ancient texts in the original languages, has brought the newest Protestant version closer and closer to the Catholic version. . . .

It would be impossible in the contracted space of such a notice as this to point out any but the chief merits of a work such as Father Heuser has produced. He has taken up and treated for intelligent and zealous Catholic Americans a subject that is essentially learned, and yet he has eliminated the ponderosity of terms and method that is so apt to frighten, if not humbug, the unlearned reader. He has given us an excellent manual of the subject, logical in its arrangement, without being so dry as to make average lay readers afraid to venture into it, and he has, at the same time, afforded to the serious Catholic lay reader an encouragement to read the Bible and a means adapted to his understanding of reading it with pleasure and with profit.

From the AVE MARIA.

The sub-title of the work describes its character: it is "a popular introduction to the study of the Sacred Scriptures." Father Heuser's learning and literary grace—qualities that have made him so notably successful in editing the *American Ecclesiastical Review*—constitute him an ideal guide to that sacred treasure-house of truth and beauty. These studies, which show the origin, authenticity, and character of the Bible, are obviously not technical; but they are the product of ripe scholarship, and the fruit of many years' devoted and reverent study.

On every page one admires the author's way of putting things—the popular illustration, the absence of complex relationships, and too subtle distinctions.

CONTENTS.

I. PASTORAL CARE OF CHILDREN WHO ARE TO MAKE THEIR FIRST COMMUNION 401

II. THE DEVOTION TO THE SACRED HEART BEFORE THE TIME OF BL. ALACOQUE 419
The Rev. James Conway, S.J., New York.

III. HEATHEN ADULTS AND NATURAL HAPPINESS AFTER DEATH 426
The Rev. Edmund DuBlanchy, S. M., D.D.

IV. DIES IRAE. (Translation.) 437
The Rev. H. F. Fairbanks, Milwaukee, Wis.

V. THE JERUSALEM SCHOOL OF BIBLICAL STUDIES . 439
The Rev. Joseph Bruneau, SS., St. Mary's Seminary, Baltimore, Md.

VI "ET IN TERRA PAX HOMINIBUS" 450
The Right Rev. Francis Silas Chatard, D.D., Bishop of Vincennes.

VII. CONFERENCES:

Sacramental Confession with or without Absolution . . . 454
The "Actus Heroicus" and Requiem Masses. . . . 455
Are additions to Cemeteries to be separately blessed . . 456
The Ordinary—with the consent of the S. Congregation . . 457
Requiem Mass on Feasts of Double Rite:
Case I. 457
Case II. 458

VIII. ANALECTA:

EX S. CONGREGATIONE CONCILII:
Circa Jus Praesentandi Canonicos Honorarios . . . 459
EX S. CONGREGATIONE EPISCOP. ET REGULARIUM:
Decret. Approb. Congregationis SS. Sacramenti . . . 463
EX S. CONGREGATIONE INDULGENTIARUM:
Privilegia Tertiariorum O. S. B. 464
EX S. POENITENTIARIA APOSTOLICA:
Approbatio Societatum Saecularium ex parte Episcopi. . 466

IX. BOOK REVIEW:

PESCH: Praelectiones Dogmaticae, Vol. III. . . . 467
COPPENS: Moral Philosophy. 470
BOEDDER: Theologia Naturalis. 471
SICARD: L'Ancien Clergé de France. 473
LITURGICA: (Edit. typicae.) 475
GIRARDEY: Instructions on Marriage. 476
CATHEDRAL LIBRARY PUBLICATIONS. . . . 476
CONWAY: Family Sitting-Room Series. 479

X. BOOKS RECEIVED. 480